The Missionary Herald

VOLUME CIV MAY 1908 NUMBER 5

THE silence which for seven years hung over the last days of the missionaries who met their death at Tai-ku, Shansi, China, at the hands of the Boxers has been broken by the recovery of Miss Susan Rowena Bird's diary. The date of that massacre was July 31, 1900. On July 31, 1907, "this record, perfectly preserved," was brought to a meeting at the graves of the martyred dead and part of it read as a memorial of them. It had been found for sale, with the mission treasurer's record book, at a secondhand shop. It carries the story of that "Reign of Terror" up to July 19, twelve days before the indescribable end. Nearly the last sentence before it stops abruptly with the date, Thursday, 19, is the eager, though hopeless question, "When will the end come?"

Tidings as from the Dead

It is a heroic chapter, and at the same time an intensely human chapter. There is the calm courage of lives wholly committed to God; and there is alternation between hope and sinking of heart, as rumors conflict and the prospect keeps shifting. There is fearlessness in the face of horrible death and fondness in clinging to life. There is the frequent debate between staying to meet the worst and attempting the hazard of flight. There is the decision, now to practice non-resistance and again to make all possible defense, even to the digging up of buried revolvers. Perhaps the most pathetic note in all the record is the longing expressed on the Fourth of July to see a few American soldiers marching in; unless it be the remark, two days later, after mistaken hope in a proclamation of protection, "All the bad reports seem to come true and the true ones false." Much of the diary is full of detail, but the most eloquent parts of it are the brief entries of July 10 and 11, which speak simply of panic among the natives and strain upon the missionaries. More eloquent still are the twelve days of silence just before the end. For what those missionaries endured, beyond all words to tell, is their martyr's crown.

IT is twenty-five years since missionaries were first invited to hold a conference at Clifton Springs as the guests of the sanitarium and village. The twenty-fifth of these annual gatherings is announced for the week of June 3–10, and, as heretofore, entertainment is free to all past and present foreign missionaries and all appointees (not candidates) of evangelical boards. The object of this union is to promote acquaintance and sympathy between missionaries, the exchange of views, comparison of methods, the reporting of the missionary situation in all lands, the formulating of missionary principles, and the stimulating of missionary zeal in the home churches. Inquiries for programs and particular information may be addressed to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, New York.

The International Missionary Union

IT is not often that attendance at missionary meetings has to be limited to those who have tickets, but at Carnegie Hall, New York, on April 20, a men's meeting was held for which a definite number of tickets was allotted to the several denominations combined in the

A Notable Meeting

Laymen's Missionary Movement, to be distributed among those who should apply for them. Among the announced speakers were Secretary Taft (whose contact with missionary work in the Philippines and in other parts of the Orient qualifies him to speak with some authority), Mr. Silas McBee, editor of *The Churchman*, Mr. John R. Mott, and Mr. J. Campbell White. A preliminary report was presented by the laymen's commission that has been making an investigation of foreign mission fields the past year. It appeared that men were coming to this meeting from all parts of the United States and Canada.

The Pittsburg Convention

THE first convention of the Young People's Missionary Movement was a notable success. For an organization only six years old to bring together 2,500 delegates, to a large extent leaders in young people's work, was in itself a remarkable achievement. One found himself asking, "Where did all these fine-looking people come from?" A minister who attended the Nashville convention of the Student Volunteer Movement two years ago said it came over him there for the first time as a genuine conviction that the world *was* to be converted to Christ. Before that he had believed by "main force." The impression one gained at Pittsburg was very much like that. The scene was not only inspiring; it was convincing. The reports of the progress of this new auxiliary of the mission boards were a surprise to many. Take the one matter of mission study from text-books. From an enrollment of 1,700 five years ago the number had increased to 100,000 last year. It is calculated that not less than 175,000 persons will be using their text-books in 1908. This is a great achievement. In this connection we take pride in calling attention to the fact that the mission study movement originated with the late Miss Abbie Child, of our own Woman's Board, and that the United Study classes of the Woman's Boards of America have seen a growth as remarkable as that of the Young People's Movement. Accounts of the Pittsburg convention already published make unnecessary here details of the program for the three days' sessions. We would call special attention, however, to the admirable and comprehensive address by Pres. W. D. Mackenzie on the "Place of Missionary Education in the Life of the Church." We understand this is to be printed as a leaflet. It should have a wide circulation. The spiritual power of the convention was all that might be expected with such speakers as John R. Mott and Robert E. Speer and such a presiding officer as John Willis Baer. It is proposed to hold a similar convention every four years, midway between the quadrennials of the Student Volunteer Movement.

Charles Cuthbert Hall

THE passing from earth of Pres. Charles Cuthbert Hall, D.D., is a grievous loss, not only to America, but to the world. No man who has gone to the East as an interpreter of Christian faith has gained such a place as he in the hearts of the people there. To India in particular he was the supremely winning ambassador of Jesus Christ. Twice he visited that country as Barrows lecturer on the Haskell Foundation of the University of Chicago. His sympathy with Indian habits of thought and philosophic ideas, his quick appreciation of all that gives charm to the Oriental life of culture, and his eagerness to be of brotherly service to every inquiring mind brought him into close relations of friendship and counsel with many of the educated men of India. Indeed, his sympathies were so warm and appreciative that some of our missionaries who are in thorough accord with his attitude, and who are themselves responsive to all that is best in India, have felt that Dr. Hall was sometimes misled into putting too much confidence in the response which came to his message.

Even so, it is only another witness to the fullness with which he gave himself to his brethren of the East. As truly as any missionary, he literally laid down his life for them, for in India began the malady which ended his earthly career. A high-minded, great-hearted lover of Christ and his kingdom, Dr. Hall was a true impersonation of that missionary spirit which, caught from the Master, becomes anew in each generation the pledge and power of a world's redemption.

Third Ecumenical Missionary Conference

IT is hard to realize that eight years have passed since the memorable ecumenical conference was held in New York; yet so it is, and plans are already under way for the next conference, which will mark the passing of a decade. It is to be held in Edinburgh, Scotland, in June, 1910. A strong general committee has been formed in Great Britain to make the arrangements, and an American committee representing foreign mission boards of North America is in co-operation with them. Secretary Barton of the American Board is a member of this American committee, and also one of the sub-committee of five which is to visit London the middle of July to assist in formulating definite plans and announcements for the great conference. One has only to think of the changes that have taken place in the mission fields of the world since the conference of 1900 to realize that from the viewpoint of the missionary work it is almost a new world that is to be surveyed and discussed in the Edinburgh conference. The march of events within this decade is both appalling and exhilarating.

Community of Interest

HOW real the reciprocity between the agencies of different churches in their foreign mission work is well exemplified in a letter recently received by an officer of the American Board from Mr. E. C. Austin, in Arequipa, Peru. Going there last August under the Regions Beyond Missionary Union, he was made welcome and greatly assisted in the beginning of his work by a veteran missionary of the Methodist Episcopal Church. Acquaintance with the country impressed him with its fitness as a field for Congregational missions and wakened his hope that the time might not be far distant when our churches could enter upon work in South America. The spirit of independence among the university students, which leads them to demand reform in educational methods, needs the stimulus and steadying which Congregational principles and ideals are adapted to give. He spoke of the *Missionary Herald* as a kind of necessity to him, especially in view of the superior work done by the missions of the American Board in Mexico and Spain.

Planning a New Indian Campaign

A CONFERENCE of men interested in work among educated Hindus, gathered under the auspices of the National Council of the Young Men's Christian Association in Calcutta, sets forth the outcome of its deliberations in a series of resolutions of this purport: that the rise and steady advance of national hopes, with a consequent sense of responsibility among the educated classes of India, have created a situation peculiarly needing the influence of Christianity and affording a unique opportunity for the presentation of Christ, and offering, despite the strength of the present Hindu reaction, the brightest prospect of ultimate missionary success; that in view of the rise in the standard of university education, the necessity is urgent for the mission colleges so to increase staff and equipment that they may better discharge their great function in furnishing a thorough Christian education; that inasmuch as hostel life in connection with these colleges affords a special opportunity for personal contact between professor and student, this factor in college life be developed in missionary institutions, and in so far as possible as a Christian influence in non-Christian colleges; that

the efforts for personal work with students and those who have left college be more earnestly sought by Bible classes, Young Men's Christian Association agencies, and by the strengthening of the staff both in the associations and in the missions.

Death of Mrs. Charles Green

WE regret to be obliged to report the death, on March 16, at her home in Baltimore, Md., of Mrs. Charles Green, who founded the "Minnie Seaside Rest" for missionaries at Old Orchard, Me. Several years ago Mrs. Green planned to provide, as a memorial to her little daughter who had died, a place where missionaries of all evangelical denominations on returning to this country might find temporary rest by the seaside at a cost not beyond their limited means. Selecting a beautiful site near her own summer home on one of the finest beaches of the New England coast, she prepared this house and opened it for several summers. Subsequently she thought it best to place it under the care of some missionary society, and chose the American Board as the oldest organization. She thereupon conveyed the estate to it, and provided also a fund of $10,000 to maintain the place, deeming this sum sufficient to provide for the cost above the low charges to be made to the guests. The gift was accepted by the American Board, and the Rest has been conducted most successfully, providing just what was needed by those who sought its shelter. Many missionaries from many lands and from a large number of denominations have found what they were seeking, a delightful home for a few weeks in the summer time, and have been exceedingly grateful for the provision thus made for their comfort and health. Residing near this Seaside Rest, though of late having turned over the responsibility to other hands, Mrs. Green has taken great interest in the place and has generously cared for the interests of the guests. She will be much missed in the future, but the place will remain as a memorial, not only to her little daughter, but to herself, and will for long years, we trust, continue to minister to those who may need its sheltering care. The Rest will be opened this summer as usual under the continued efficient care of Mrs. Anna Gunn.

Entered into Rest

WORD has been received of the death of Mrs. Fanny Russell Bond, wife of Rev. Lewis Bond, who went with her husband to Turkey as a missionary of the American Board in 1868. Mrs. Bond was born in Patterson, N. J., February 15, 1840, and received her education in the public schools of New York City. Later on she took a short course of study in medicine, and her usefulness as a missionary was greatly enhanced by her skill in ministering to the sick. Of winning personality and a consecrated spirit, she was of the greatest assistance to her husband in the missionary work in European Turkey. Most of their thirty-six years' service was done at Eski Zagra, Philippopolis, and Monastir. Nearly four years since, on account of age and physical infirmities, they returned to the United States, and were released from their connection with the Board. Since then they have resided at Plainfield, N. J., where Mrs. Bond died on March 20 after a long and distressing illness. She was greatly respected and beloved by the people among whom she labored. Many among the mountains of Macedonia will be saddened when they hear of the departure of this faithful and devoted Christian woman.

A daughter of Mr. and Mrs. Bond and her husband, Rev. P. B. Kennedy, have recently joined the European Turkey Mission, and are now at Kortcha in Albania.

The Subscription List

BY a new rule of the Postal Department, publishers of a monthly periodical are not allowed to send copies at the ordinary rate of postage to subscribers who do not renew their subscription within four months after that sub-

scription ceases. The publisher of the *Missionary Herald*, therefore, has no option but to remove from the list the names of those who do not renew their subscription within the appointed time. If you are a subscriber and have not yet renewed your subscription for 1908 do not be surprised or hurt if you do not receive a copy after this until such renewal is made. Send at once the delayed subscription, and so prevent any break in the coming of the magazine.

The Free List

As repeatedly announced, the *Missionary Herald* is sent free to ministers of churches contributing to the American Board, Corporate Members, Honorary Members, donors of not less than ten dollars annually, collectors of not less than fifteen dollars annually, and treasurers of churches contributing not less than twenty dollars a year. The condition always attached to the free copy is that annual application be made by those who are so entitled to the magazine. This condition is absolutely necessary in order to keep the Free List correct. Changes in residence, deaths, the ceasing of gifts, and other causes make necessary an annual revisal of the list. Attention is called to the requirement before any name is dropped; but if the request is not duly renewed, it becomes necessary to strike from the list names of those who fail to conform to the requirement. All that is necessary is a postal card notice that, being entitled to the magazine free, you desire it for another year. If you have neglected the matter will you not attend to it now?

Wanted, a Mule

Our Master when on earth needed a colt, and sent his disciples to find one for his service. Some of Christ's witnesses in West Africa have a similar need today, and have appealed to us for the means to procure the animal which shall save them heavy costs and much toil in travel between the coast and the interior. Rev. Wesley M. Stover, of Bailundu, West Africa, owned a valuable mule, which for years rendered him and others of the mission most excellent service and saved much expense. But that mule has died and the price of such animals is nearly quadrupled, so that an acclimated mule cannot now be purchased for less than $300. We think there must be those who will be glad to supply Mr. Stover and his mission with this beast of burden, and thus aid them in the frequent journeys that must be taken over the 200 miles between Benguella and the interior stations, a foot journey requiring two weeks' time. The case is so exceptional that a special appeal has been authorized by the Prudential Committee. We shall be glad to receive extra contributions that this need may be met. Mr. Stover, instead of coming to America for a furlough, long overdue, is now on his way to England, where he will rest for a few weeks and meet his wife and daughter, who will soon after accompany him to their mission station at Bailundu. Would it not be a fine thing to provide this devoted missionary with the needed animal, and so relieve many burdens of the inland journey?

Turkish Mails Unsafe

Turkish officials are opening letters addressed to missionaries at interior stations and taking our checks and drafts to such an extent that it is not safe to attempt to send remittances into the country by that method. Our government is giving attention to this flagrant violation of the laws governing the international post. In the meantime we advise all who desire to send money to missionaries at all interior stations in Turkey to do so either through Mr. Wiggin, the Treasurer of the American Board in Boston, or in English drafts through Mr. W. W. Peet, Treasurer of the Turkish Missions, "Bible House, Constantinople, open mail via London." Either one of these two methods is perfectly safe. The drafts thus sent should be made payable either to Treasurer Wiggin or Treasurer Peet.

THE SIGHTS OF SIVAS

By Rev. ERNEST C. PARTRIDGE, Sivas, Western Turkey Mission

"WHEN you are in London they take you to Westminster, in Athens to the Acropolis, in Egypt to the Pyramids, but in Sivas, although we have some monuments from a past civilization, these stand for decay, and we prefer to take guests to see our educational institutions, which we consider more interesting because they are alive and growing." My guest to whom I spoke these words at the breakfast table had expressed great surprise when he heard that our schools in the city of Sivas contained more than one thousand pupils. "I had no idea of finding any such educational work here," he said. "I have read brief notices in the papers about American educational work in Constantinople, but did not know that it extended to Sivas. My idea of missionary work has been typified by Eliot's preaching to a crowd of scantily clothed Indians under a forest tree."

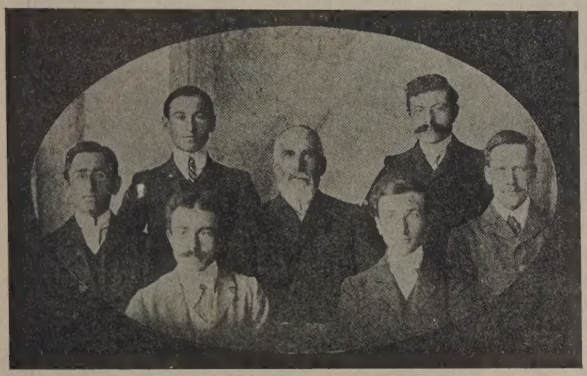
SIVAS NORMAL SCHOOL

"There is not much going on today," I said, "but we can drop in to the monthly rhetoricals, which take place this morning. We have no regular lessons on Saturday and only two hours of school, which are filled by the weekly prayer meeting and some literary work, either rhetoricals or the reading of the school paper, or an informal talk by one of the teachers on some current topic."

Arriving at the school, my guest was forcibly impressed with the orderly array of shoes arranged tier above tier in racks in the hall. "The shoe question," said I, "is what Mrs. Partridge calls the beginning and end of all problems in discipline or cleanliness. These low shoes, in which the people scuff about, the boys are obliged to leave here in the halls, going to the schoolrooms in their stocking feet. This lessens the amount of noise in the building, but makes any orderly marching impossible, because each boy must fall out to leave or take his shoes."

Proceeding upstairs we were met at the library door by a boy, who informed us that rhetoricals were about

to begin and our presence was awaited. We went upstairs to the study hall, where, to honor the guest, the pupils rose and remained standing until we were seated near the platform.



THE STAFF OF TEACHERS

"What a queer-shaped room," said Mr. B., "all little jogs, hardly a square corner or a straight wall." "Right you are," said I; "it hasn't a rival anywhere in that respect. It was originally a one-story dwelling, and has been enlarged as the school has grown. This floor was, before the last repairs, five small rooms, but we have now in their place a fairly good study hall."

"Badly crowded? Oh, somewhat so. You see, until last week there was a passageway between the front desks and the platform, but that we had to fill with desks for new pupils. If another pupil comes we shall have to take out the platform entirely. We have thought seriously of assigning two pupils to a seat, and arranging for one set to be in a recitation while the other sits in the study hall."

"Where do these teachers come from?"

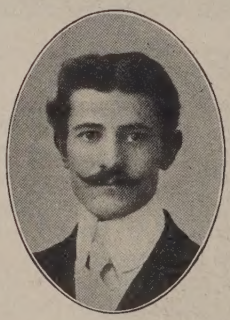
"They are all our own school graduates, with one exception. Several of them have completed a course of study in the American College at Marsovan or Aintab and come back to aid in the Christian education of this field. Most of the others have further study in mind. We find that our own graduates do more successful work as teachers and give themselves to it more heartily. Every one of these men has worked to get his education, and they are all, therefore, sympathetically interested in the efforts of their pupils. I have seen teachers, in city mission work, among the negroes of the far South and among the mountain whites, and I have never known a more zealous and faithful band than these. Here are two men who were the best scholars ever graduated from the school, who worked for two years after completing the course of study for forty-four dollars a year, the wages of a common day laborer. The teacher in charge of the exercises today is teaching his fifth year in the school and receives this year $184, having declined many urgent invitations to a position in one of the colleges, with a surer future and a larger salary, because he believes in the need and opportunity of this school."

PRINCIPAL PARTRIDGE

The first declamation was considerable of a shock to Mr. B., being the first intimation to him that English was taught in the school. Even Byron, the friend of the Armenians, might have had difficulty with some of the lines of his thrilling apostrophe to the Lord of the Deep, "Erroll on, thou deep and darrrk bulue ocean, erroll!" Fortunately, however, some

of the best English pupils were also on the program. "Where did that boy learn his English?" was the question after one of the recitations. "Three years ago he came to us from an outstation, knowing not one word of English. He was in a special English class one year with a superior teacher, and the next year entered a class with boys who had been studying English five or six years. He became almost immediately one of the best pupils in the class." The next number was a recitation in Armenian. "This boy came to us two years ago, ragged and destitute, but with an ardent desire to get an education. He is exceedingly industrious and faithful, willing to do any kind of work by which he can help himself. His seat mate is from one of the rich old families of Sivas, people who care little for the religious influences of the school, but who send him here because this is the best school for boys in the city. He is a model pupil in all respects."

A TEACHER AND A STUDENT IN AMERICA



INDUSTRIAL TEACHER

"Is this Goliath a pupil?" "Yes, this is Muggerditch, of Khanzar, who by his persistence and irrepressible nerve built the grist mill for the support of his village schools. He is reciting a funny tale of rural life in village dialect. His declamations are very popular with the boys."

"What becomes of these boys after they graduate from the school?" "About seventy-five per cent of them teach in this or neighboring fields. Five years ago, on my first visit to Enderes, I accepted six new pupils from that one village. One of them is working as a carpenter in his home, having learned the trade in our shop; four graduated last year, of whom one is in college, one is teaching here and sits yonder, two are teaching in outstation schools, and the sixth, who graduates this year, gave the recitation in Turkish just now. They are every one making good as young men of character and usefulness. Among our older graduates are three college professors, several preachers and physicians, New York business men, and students in several American universities."

At the close of rhetoricals we inspected the recitation rooms and the library. "We have here about one thousand volumes, which are being very well used. They supply reading matter for all the teachers and pupils of both high schools, other Sivas teachers, and to a considerable degree are loaned to teachers and preachers in other places.

"Here in the basement of this building, convenient for those who work, is our carpenter shop, in which thirty boys help pay their way by making chairs and other furniture and by general repairing. The bookbindery across the yard furnishes work to several boys and does all the work available with its present equipment.

A PHYSICIAN AND A BUSINESS MAN

The rest of our industrial work is at the boarding school, and as we walk there I will tell you in a few words about that feature of the work. We consider the boarding school the best thing we have, because it enables us to gather sixty boys from more than twenty different localities, picked pupils, who usually make the very best of their opportunities. Coming from the villages, they make the best material for village teachers. Aside from this school there is no possibility of a good education within their reach. Most of them prove to be very satisfactory pupils. They pay or earn much the larger part of the cost of their education. In fact, every dollar given by the Board draws out six and a half dollars from other sources, mainly native. This is the boarding school building. We are fortunate to be able to rent such a building, convenient for our use. And yet the burden of paying rent is $200 a year, which we shall save when we get a building of our own.

THE BOARDING SCHOOL

A VILLAGE CANDIDATE

"The laundry for plain and starched work, tailor shop, and school dairy are here, and a number of boys help towards their education by different kinds of work in the boarding school."

"Your plant seems rather small for the amount of work you are trying to do."

"Indeed it is, and it is clear that if this school is at all to meet the demand of its opportunity, a larger equipment must be provided. It is both a sorrow and a shame to refuse so many earnest and ambitious boys, who see in this school their one hope, and who could pay half their expenses and work out the rest. And we are making plans for better things. We have an option on a piece of land just outside the city limits. There are two advantages in going there: land is cheaper outside, and it is better for the boys to be somewhat away from the life of a large Turkish city. The lot we are trying to get will be an ideal location for the school. It will cost us about $1,500. On this land we want to put a modern high school building, costing perhaps $10,000. This will provide for the school's development and double its size in a few years. Then we shall need a modest endowment of $10,000 or $15,000 to enable us to carry on all the increased work we shall have to do. We hope to carry out these plans; we *must* carry them out."

SPECIMENS OF THE FRUIT

THE annual report of the Marathi Mission for 1907, edited by Miss Moulton, of Ahmednagar, affords a comprehensive view of the work accomplished during another year in the stations and districts of that busy mission. With its maps, pictures, tables of statistics, index, etc., it makes an attractive pamphlet of over eighty pages, full of interesting information and suggestive of the magnitude of the undertaking. Here and there on its pages appear descriptions of some individual cases which have come under the observation of the missionary who has contributed that section of the report. Some of these instances are brought together here as indicating in terms of personal life just what is being attempted and, thank God, accomplished in modern missionary work.—THE EDITOR.

A Sensible Wedding

One boy who belongs to the industrial department has gone forth during this year. Three years ago a young girl in the Girls' School found favor in his eyes, and ever since then he has been working steadily and earnestly to make a home ready for her, though not one word of his intention was spoken to her until about a year ago. Even then he could not meet her directly or hold any communication with her. When he first spoke of it to us we advised him to wait a year for financial reasons. Jacob-like, he worked on patiently until the end of the time, when he suddenly appeared in the office, and without any preliminaries, said, "Sahib, the time is up." As there were no relatives on either side, all arrangements devolved upon us missionaries. The two were allowed to meet at stated intervals, and in due time the wedding day was set. We were amazed when we came to understand the amount of foresight and wisdom he had shown in preparing for his new home. All through the year he had gradually been collecting the simple furniture they would need in the new life together. After buying his simple wedding garments, and his bride's also, according to custom, and paying his marriage expenses, he still had a fair sum to his credit in the bank, as well as a well-furnished house. The latter provision is often neglected by Indian Christian bridegrooms, who expend large sums on their weddings. The total expenditure of this pair, including a month's house rent in advance and a stock of food, amounted to about 45 rupees ($15).

By Rev. William Hazen, of Sholapur.

A Searcher after Truth

I had occasion to go to one of the county (*taluka*) seats in the Vadala District. Here I called on the chief magistrate of the *taluka*. He was a Brahman. On entering the court of his house I was asked to take a seat on the inner veranda. Here was a table and a chair. On the table was a book. Out of curiosity I picked it up to see what it was. To my surprise I found it to be a New Testament. After our business conversation was over the magistrate himself introduced the topic of religion, and said that a Christian friend of his had sent him the New Testament to read. He had been interested in it and wanted to ask some questions. We had a long talk over some things that perplexed him, and he showed his keen interest in the subject. A few months later I heard of his death. But it seems that at the time of his death he sent for one of our Christian teachers who happened to be in town. This teacher was from one of the despised outcastes. The Brahman

magistrate asked him to pray for him, as he felt that he was dying. It is through such experiences as these that we sometimes get an insight into the progress of Christ's truth in places where least expected and known.

By Rev. Edward Fairbank, of Vadala.

What Is Worth While

One of the famine girls of the Woronoco School, who had been sent to the Anglo-Vernacular School in Ahmednagar, failed in her final examinations, so that she could not be promoted. She thereupon wrote: "I have tried very hard to learn my lessons and feel very sorry that I have not passed. My food does not taste sweet to me now. When I am alone I ask myself this question: How long shall I eat the bread of the mission free, and when shall I show my gratitude, and how shall I pay back my debt? And this answer to the question comes to my mind: Though I want very much to study, I have not the ability; so I will learn to do something else. I think I would like to take a nurse's training course, if it is your wish, or, if you wish something else, I am ready to do as you say. One thing I am very happy about. There is a great change in my temper. I do not get angry as I used to. You will be pleased and happy to see this. My patron will be sorry to hear that I am not promoted, for she will think the sacrifices she has made to send money to me have been in vain. So let her give the money to another girl who is more worthy, and I will work and help my little sister and my Hindu relatives, and this will be worth while."

By Miss Esther B. Fowler, of Sholapur.

The Widow and the Fatherless

During the year our little orphan family somewhat increased. One high caste widow brought her little child. She was of a well-to-do family, but was half-crazed with grief at the death of her husband by plague. She was deserted by his relatives. She begged us to give her "death medicine." We tried in vain to soothe her. In the night she threw herself into a well.

By Dr. Louise H. Grieve, of Satara.

In October we found a little two-year-old girl asleep on a pile of sand by the roadside. Her parents had died of plague a few days before, and the little one had been seen wandering about alone. No one claimed the little homeless child. Here at Wai orphanage there was room and love for her. Duty and privilege were plain. She is a happy little girl, responding so affectionately to the love and care given her that she is a blessing to the older girls, helping them to be kind and gentle.

By Mrs. Minnie L. Sibley, of Wai.

There are fifteen widows and twelve children now belonging to the Abbott Home. Six of the children attend the station school. The others are happy babies, making the home bright and glad and sweet. The women share the daily work of house cleaning, grinding the flour, and caring for the little ones; also, turn about and two at a time, the women do the cooking—an older woman with a less experienced one, so that all are trained in domestic duties. Some have grown much as Christians and are sincere, earnest and faithful. The latest addition to the home is a girl about twelve years of age, a cast-off wife. One of the teachers found her in a village, doing odd jobs of work in exchange for a little food. Her husband and his family had turned her out because they thought she was becoming blind. The girl's parents were dead and she had no one to care for her. Her eyes have been operated on and she sees well. She is learning her letters, and I hope in time she may learn to read. She does carefully her part in the work of the home.

By Mrs. Minnie L. Sibley, of Wai.

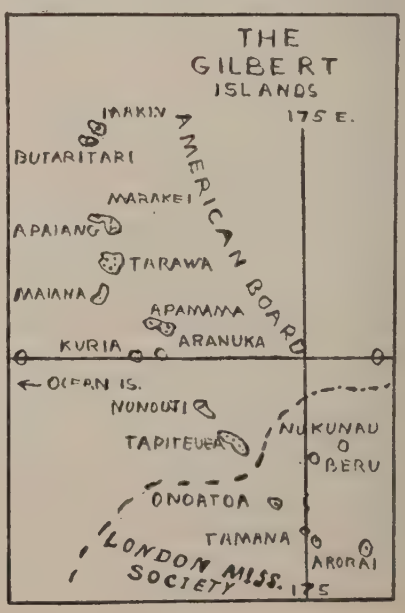
A JUBILEE IN THE GILBERTS

IN November, 1857, the *Morning Star* on her first voyage to Micronesia, having touched at Ponape and Kusaie, sailed for the Gilbert group. One morning Rev. Hiram Bingham climbed almost to the top of the mast and caught the first sight of Apaiang, a low coral reef some fifty miles in circumference. This was to be his home for many years. Landing on one of the islets of the reef, they found a solitary old man walking among the trees, the first Gilbert Islander to receive the missionaries. On the 17th of that month the *Morning Star* entered a beautiful lagoon and anchored near the king's village.

It has been Rev. Mr. Walkup's cherished desire to celebrate the fiftieth anniversary of this commencement of work in the Gilbert Islands. A year ago he hoped to have a new *Morning Star* with which to bring together the people from all the islands of the group for the celebration. Failing to get this vessel, he urged the people to make ready for such a gathering as could be secured. We have just received his brief account of the celebration held on Apaiang in November last. This story, though brief, presents some striking facts. It seems that the unusually large crop of cocoanuts on Apaiang had enabled the people to give a general invitation to all who would come for the celebration. These nuts not only provided food, but they were salable at "the top-notch price of two cents a pound."

Mr. Walkup, whose brief visit to the United States last year will be remembered, arrived at Tarawa on the 18th of October on the German steamer. Providentially there were two small steamers in that vicinity, one of which had brought a number of people from Apemama, and another, twenty-five people from Maraki for the jubilee meeting. Mr. Walkup was able to secure one of these vessels, *The Titus*, to bring the company from Tapituea, Nonouti, Aranuka, Kuria, and Maiana. The other steamer brought the people from Butaritari and Makin. The Tarawa people crossed in boats and canoes the channel between their island and Apaiang. The Banaba (Ocean Island) people had a chance to come on a steamer calling at Tarawa, but as the mumps were prevalent on the island the people were kept in quarantine. Mr. Kaure, who had been in Honolulu assisting Dr. Bingham on his Gilbertese dictionary, arrived in season to bring greetings from the pioneer of the mission. The visitors were nearly two hundred, and these, with the more than two hundred Christians of Apaiang, made good sunrise as well as evening congregations. Mr. Walkup writes: —

"Our first great gathering was on November 9, in honor of King Edward



VII; this gave us opportunity, such as we had wished, for a week's conference before the 18th, the jubilee day. The first important work of the conference was in hearing reports from the laborers on the several islands. Three of our workers have been called to a higher service in the spirit land, two have deserted us, possessed by a wicked spirit. Six of the catechists received ordination as ministers, and six more of the churches now have overseers. This makes nine of the natives who are now ordained ministers. Four of the teachers have been placed on the list of catechists."

To note the contrast between the past and the present we need to read what Mr. Bingham wrote as the *Morning Star* left him and his wife alone on Apaiang after that November day in 1857:—

"What shall I say of the people among whom we have come to live? The sight of naked men, boys, and girls, and more than half naked women, the observance of their extreme poverty, their worship of false gods, their extremely immodest manners and customs, their licentiousness, their covetousness, their unbounded lying, their thievishness, their bloody warfare, make me long to teach them. But no miraculous gift of tongues comes to the missionary nowadays. I have had to set myself to work to pick up one word after another, one sentence after another of heathen jargon which noisy savages are shouting about my ears."

Now Mr. Walkup reports that at this jubilee celebration hundreds of Christian people were present, taking part in the morning and evening services, many of them having come from the distant islands of the group at no little cost of time and money. He speaks of the great liberality shown by the people:—

"This increased liberality is seen in the fact that last year three islands were added to the number that supported independently their work, making six now independent. They also made contributions for other islands where the work is not so well established. Contributions have more than doubled, from $700 last year to $1,800 this jubilee year. At Butaritari they have raised $800 for church buildings of foreign material; at Makin, $155.

"When the jubilee day arrived our greatest disappointment was the non-appearance of the London Missionary Society's steamer, *John Williams*, which was to bring Mr. and Mrs. Goward and their school from Beru. Even without them the house was full, many heathen attending. The program was too long, as we did not like to omit speeches or songs appropriate for the occasion. The speakers testified to the changed condition at the islands, the details being too many and too strange to be reported by me. One comical illustration was an old man singing one of the old-time songs. What control the pioneers must have had of their nerves and risibles! This jubilee celebration shows strikingly that the American Board mission to the Gilbert Islands has not been a failure. Some thirteen different books, from Bible and tune book to primer, are constantly in use. The orders each year call for about two thousand volumes. Over seventy native workers are on the twelve northern islands, and, as one of the speakers said, 'The streams that first started out from Apaiang have turned back and are now irrigating the island.'

"It is not a pleasant thing to state that, whereas before the British protectorate most of the young people could read and write, now, with the Roman Catholic influence and the protectorate indorsement of heathen dances, a smaller proportion of the people are in school."

Among the few details sent us concerning this celebration, we are glad to receive a copy of a letter addressed by the native Christians to Rev. Dr. Bingham in recognition of his great service in behalf of their islands. It is indeed a happy circumstance that this pioneer is still living to receive

such a testimonial from the people whom he found in gross darkness. What an amazing transformation he has been permitted to witness, since the day he met that solitary Gilbert Islander with whom he could not communicate by speech! At this jubilee time he is addressed in such affectionate terms by hundreds of Christian people in their own language, which he has reduced to writing, and into whose hands he has given the whole Word of God and much other Christian literature. Here is the letter: —

"APAIANG, GILBERT ISLANDS,
"November 15, 1907.

"REV. H. BINGHAM:

"This is a letter to you from the Gilbertese Evangelical Association through its moderator.

"May you be in health. We greatly appreciate your kindness while we are about to observe the jubilee so very near at hand. We remember the time when you first came to the Gilbert Islands, landing on Apaiang and bringing to us the gospel, the Word of God. You held not your life dear for the words of Jesus, because the minds of the people were very dark in those days.

"We also call to mind your great work in our behalf. You translated our most excellent Bible, and prepared for us many books through which we have been greatly blessed.

"We therefore praise God for the strength and activity which he has given you all these days. We cease not to pray for you that the Holy Spirit may help you in our work. In view of all, our hearts cease not to render many thanks to you, and to praise you for your abundant labors in behalf of Jesus. May peace be with you. We shall meet again.

"From us all, the members of this association: by the hand of the moderator,

"JOHN TORAOI."

THE MISSION GROUNDS AT APAIANG

LAFCADIO HEARN AND THE "JAPAN MAIL"

THE appearance of Lafcadio Hearn's letters, as edited by his friend, Mr. Osmond Edwards, is the text of a notable leading article in a recent issue of the *Japan Weekly Mail*. The publication of such letters in general is deprecated on the ground that it involves a gross liberty with a man's private thoughts, after his decease. At best it is not possible that they will appear just as he would wish to have them; oftentimes they are given to the world in such way as would bring intense pain to their author. The *Mail* feels that such an unwarrantable liberty has been taken in the case of Mr. Hearn. However friendly the purpose, it is doubtful whether the result really expresses the distinguished author's sober judgment on many themes on which he wrote carelessly or extravagantly in these letters.

Now that the letters are put into cold type, the *Mail* proceeds to deal with them as they are. It confesses that it has never had much faith in the accuracy of Mr. Hearn's interpretation of Japan. Perhaps he had the eye for seeing in objects on which he looked features hidden from men of less impressibility. Due allowance having been made for such genius, "there remain upon his literary stage such a number of figures that to all others appear absolutely unsubstantial that one is forced to infer a very misleading predominance of the subjective faculty in all his work."

Among sample paragraphs to which exception is taken are these: "Don't for goodness' sake believe the stuff of the blind pedants and bigots who assert that the Japanese are a materialistic people, indifferent to religion. No more wicked or foolish lie was ever uttered. They are the most profoundly religious race possible to imagine, a people whose every action and thought and word is governed by religious sentiment or tradition. Trust your eyes and ears and heart, not the pedants, the dullards, the missionaries, the intriguers in government service."

"Don't visit 'converts.' By doing so you pollute yourself in the eyes of this archaic people. To visit converts to Christianity is bad, because no Japanese beyond the age of reason can become a convert unless he be a scoundrel, a hypocrite, or a miserable wretch without sentiment of any sort."

"What would you think of a man that you saw spit upon a crucifix in order to prove himself a free thinker? Or what would you think of a man whom you saw mutilating and befouling photographs of his father and mother? Now a convert to Christianity must do what is incomparably worse than either of the actions above imagined; he must cart away or destroy the ancestral tablets which are much more than images or likenesses of the dead, being supposed to represent their presence in the home. Foreigners who know nothing of Japanese life know nevertheless that Japanese converts are almost all fools or scamps. It is a rule of business in Kobe, Yokohama, and Nagasaki never to employ Christians. That is the sound rule, and exceptions don't signify."

The *Mail* is sure Mr. Hearn would never have consented to the publication of such views. It agrees with his opinion that there is much more of religious sentiment in Japan than many foreigners have been disposed to admit, but it feels that his insult to the missionaries in classing them with "dullards" and "intriguers," and his presentation of the attitude of the Japanese toward Christianity, make clear that he wrote in a moment of passion, under wholly obscured judgment. His assertion that Christian converts are classed by the Japanese with outcasts is declared to be monstrous, considering that in all the highest ranks of Japanese life there are to

be found professing Christians, who not only make no secret of their faith, but also command the respect and affection of their fellows. Mr. Hearn must have been the victim of some singular misrepresentation or must have deliberately refrained from employing his opportunities of self-instruction when he wrote that no Japanese of matured intelligence can become a convert unless he be "a scoundrel, a hypocrite, or a miserable wretch without sentiment of any sort." In like manner his charge that foreigners regard almost all Japanese converts as "fools or scamps," and that in the business centers the rule is never to employ a Christian, is likewise declared to be an egregious perversion of facts. The *Mail* can only explain this language from Mr. Hearn as a result of momentary dementia, or of contact with such crooked-minded observers as are to be found in every treaty port; it feels that the reputation of a distinguished literary man is insulted when such ill-considered thoughts and vituperations are put forth in his name.

Coming from this ably edited and leading journal of Japan, these comments upon Mr. Hearn's strictures on the Christian movement in Japan leave little occasion for others to make reply.

A BOYS' CLUB IN TURKEY

By Rev. HERBERT M. IRWIN, Cesarea, Western Turkey Mission

MRS. IRWIN and I started what we call our Boys' Club work the fall we came to Cesarea. In the winter there is little in the line of employment here for many boys and young men. Consequently they congregate in the khans, coffee rooms, barber shops, or on the street corners, playing knuckle bone, gambling, or, worst of all, just standing around talking filth. These loafing groups were among the first sights that struck us on our arrival here. We therefore started a Sunday evening song service, which was well attended. Two years ago we added a Sunday school service in the forenoon. Last year we also engaged a house for a few months and opened it on certain evenings for a few simple gymnastics and games, besides a class in English. This year we have branched out and attempted what, so far as my knowledge goes, is the nearest to a Young Men's Christian Association work there is in Turkey. I know that in certain congregations, colleges, and schools they have what they call Young Men's Christian Associations, but in character they are little more than Christian Endeavor prayer meetings.

Now that I have made the boast, I must try to "make good." This year we have engaged a house with five good-sized rooms and in the center a large T-shaped open space. One room we have fitted up with seats, stove, pictures, and organ; it will accommodate 100 to 120. This is our audience room for ordinary meetings; when we have a large crowd we move out into the big hall in the center. Another room we have furnished with tables, seats, stove, pictures, all the books, tracts, and papers in the native languages we can lay hands on, some illustrated papers in English, and such games as dominoes, checkers, flinch, crokinole, etc.; this we call our reading room. The large open hall is provided with horizontal bar, parallel bars, tug-of-war rope, boxing gloves, tumbling mat, etc., and is used as a gymnasium. Another room is occupied by a young man whom we have employed to help us, a last year's graduate of the high school. The remaining rooms we use for storage.

Sunday mornings we have an average attendance of about sixty at our Sunday school. Last year and this twenty-five boys have received copies of the Bible for proficiency in memorizing Scripture. In addition hymn books have been presented to four or five. We are glad to find from independent sources that these Bibles are being read in the houses, not only by the boys, but by other members of the families. The answers of the boys in class show that they are getting from somewhere information on Bible themes which they do not get from the services of the Gregorian church. These boys are all Gregorians, and every year we have had to combat the opposition of the priesthood. We hope it is over for this year, but, like a bad disease of the blood, it may break out again. The boys were indeed forbidden to come to us, and because they disregarded this order all schoolboys were punished the next day. The effect of the prohibition, however, is about worn out. Sunday evenings our meetings average perhaps lower in attendance than in the morning, but attract more young men.

Every afternoon from one to five and certain evenings a week the reading room is open to all comers. Some stay for an hour or so, some all the afternoon. They play games, read, and enjoy themselves together. As many as 100 visitors call on us in an afternoon. Our rules are four, all short: No bad talk, no smoking, no disturbance, and no gambling. I have had to put out two young men, but although quite "cocky" at first, they were glad to apologize and be allowed to return. Heirabed Kalidgian, our secretary, came over yesterday for some literature in Greco-Turkish, saying that boys and men from the Greek quarter in Lower Talas were beginning to come and wanted something to read. Till now those who have been coming have been, with few exceptions, Armenians.

The gymnasium is open every afternoon to all comers and certain evenings for young men only; boys are supposed then to be at home. In the evenings I attempt to put the young men through "a course of sprouts" in gymnastics. It must be admitted that I am not a howling success as a gymnast, but as I learned to "skin the cat" on the limb of a tree when I was a boy, and have picked up a few other things since, I may be judged competent to teach those who know absolutely nothing.

THE READING ROOM

Besides these activities we have three classes in English, taught by Heirabed. Some of the young men who have trades wish to learn a little English, hoping some day to get to America. These take their lessons in the evening. The boys of the Gregorian school, where English is not taught, have an ambition to enter our high school and so push their way up; but English being one of the requirements, they are deterred if they cannot get a start somewhere. A good many of these boys are studying English under us and are doing well. Thus we become a feeder to our boys'

school. Three of our club boys entered the school this year.

Heirabed now gives the whole of his time to this work. His presence during the day relieves me of the necessity of spending my time there. Sundays and four evenings a week I am obliged to be present, besides giving it constant oversight, because to our secretary this is an entirely new thing.

It is the opinion of missionaries and natives alike that we are working along right lines and among a class to which altogether too little attention has been paid in the past, and the boys are responding. The difference between their behavior now and four years ago is very marked. Talas boys are notoriously bad, but they are not so bad that they cannot be redeemed, if one is long-suffering enough. And one redeemed boy is worth twenty redeemed (?) old men, with natures set by years of wrongdoing and wrong thinking.

You will be saying, "This costs money; where are you getting it?" Last year I put into our estimate a sum for this work. When the estimate reached the annual meeting of the mission they threw it out. Why? Because, forsooth, it was not one of the things that had been approved by the Prudential Committee of the Board. I know it is a good thing to keep a restraining hand on all sorts of wild fads, but it may be well also to allow for revision of methods. Sometimes things become a little obsolete and new plans might be better (I am not now criticising anything in particular). Seeing we could not get the club recognized at Constantinople or Boston, we have been bleeding our friends. But that process cannot last forever. If we could give them time to recuperate and collect new blood perhaps it might; but this work, like Tennyson's brook, goes on or should go on forever.

I am not giving my own opinion merely, but that of many others also, when I say that there is room for a similar institution in every large town and city of Turkey. More than that, if we are to do our best work there is a *necessity* for it; just as much necessity as in America, and even greater, for there are not the means of improvement and recreation here that are found elsewhere.

"THE MISSING SOCIETY"

By ERNEST BOURNER ALLEN, D.D., of Toledo, Ohio

WE publish a monthly paper in our church home known as *The Helper*. It reports the meetings of various organizations and their plans. Recently an excellent report of the missionary society was sent in without the customary heading. One of our editors told the printer to put on this heading, "The Missionary Society."

Now the printer, like many other people, was not very familiar with missionary societies in general, nor with this one in particular. As nearly as he could remember his instructions, he set up the heading and this was the result: "THE MISSING SOCIETY"

Now I have been wondering whether the missionary society is "missing" in any churches or in the conscience of any church members. If it is, would it not be well to search for it and find it? Can we afford to have so important a service of the church unrecognized or lost? How is it in your church, brother? How is it in your *life?* On the list of your activities do you find that society which seeks to fulfill our Lord's last charge to his disciples, or is it with you also "the missing society?"

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A GAIN AND LOSS

IT is with mixed feelings that we survey the Treasurer's account of receipts for the month of March. There is a goodly gain in the amount received from legacies—$7,501.23—but an unfortunate falling off in the gifts of the churches. The regular offerings from churches and individuals are less than those of March a year ago by $1,633.25, while the Woman's Boards have fallen off $8,846.76. The young people's gifts are running very close to last year. For the seven months there is a total loss of $18,581.51. Thus our interrupted record of gain from the living during these hard times is broken. Are we to continue on the down grade for the remaining five months? We would be more than human not to be gravely apprehensive. But the churches can certainly save the day. If this statement comes under the eyes of our pastors quite generally, and those who have not urged the foreign work upon their people will do so with earnestness and thoroughness, the offerings can be increased materially. In many churches an earnest and businesslike presentation of the claims of the Board has resulted in doubling the offering. Will you not try it in your church? After much study, prayer, and consultation let the pastor or missionary committee set a mark for the offering, and then seek by personal solicitation, use of literature, and public address to reach it. When you succeed let us share your joy by knowing of the result. We look for much cheer of this kind during April. Let it be all gain in our next report.

THE FINANCIAL STATEMENT

RECEIVED IN MARCH

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$19,121.95	$24,068.24	$795.96	$4,759.77	$2,048.94	$965.00	$51,759.86
1908	17,488.70	15,221.48	722.43	2,904.28	9,550.17	927.50	46,814.56
Gain					$7,501.23		
Loss	$1,633.25	$8,846.76	$73.53	$1,855.49		$37.50	$4,945.30

FOR SEVEN MONTHS TO MARCH 31

1907	$160,424.13	$115,867.02	$8,214.97	$28,171.23	$55,745.50	$11,925.43	$380,348.28
1908	165,021.82	112,889.05	8,005.45	27,149.37	37,049.72	11,646.36	361,761.77
Gain	$4,597.69						
Loss		$2,977.97	$209.52	$1,021.86	$18,695.78	$279.07	$18,586.51

THE D. WILLIS JAMES BEQUEST

We have received from the estate of the late D. Willis James the sum of $95,250 in payment of a legacy of $100,000, the inheritance tax being deducted. The promptness of the executors in this matter is most thoughtful,

as the saving in interest balances the loss from the tax imposed under New York statutes. This legacy is not included in the receipts mentioned above, for the reason that in accordance with the instructions of the Board at its last annual meeting the money has been applied to the Twentieth Century Fund, and therefore is not applicable to current expenses. This fund now stands at $241,269.40, which, with outstanding pledges, practically completes the amount as originally proposed, viz., $250,000.

This disposition of Mr. James's noble bequest is the more appropriate in view of the fact that it was he who contributed the first $25,000 of the fund. It is with profound feelings of gratitude to God that we chronicle the successful issue of this endeavor which has been running through eight years. When Mr. Samuel B. Capen, who was elected President of the Board at Providence in 1899, proposed the raising of $250,000 as a leveling fund for legacies, it seemed to some almost a chimerical undertaking. And when, after very earnest efforts on the part of Mr. Capen, Mr. James, and others, the fund halted at a little over $100,000, many may have thought such a policy was too long-sighted to be practicable. And yet the thing has been done. Surely there is great cause for thanksgiving, in which every friend of the Board should join.

For those who may not understand the working of the Twentieth Century Fund we will say that this fund acts as a reservoir for our widely varying legacy receipts. By adding to the fund the legacy receipts for a given year and spending only one-third of the total, we are able to maintain this source of income at a reasonably certain level, thus removing to a large extent the wide fluctuation in legacies from year to year and enabling the Prudential Committee to make its appropriations each fall with more confidence. The completion of this fund does more to establish the Board on a sound financial basis than any event of recent years. It only remains for the churches to raise their quota under the Apportionment Plan to put the Board in a position where the work can be maintained on an efficient basis and the stigma of debt at home and retrenchment abroad be wiped out. God hasten the day!

LAYMEN'S CAMPAIGNS

Reports from the cities where the Laymen's Movement had its missionary banquets during the winter indicate that the enthusiasm did not vanish with the dinner. At St. Joseph, Mo., where they promised to increase from $12,000 to $50,000 this year, one congregation has raised $10,000 and an individual in the same congregation has made a special gift of $10,000 more. At Atlanta, where they undertook to increase from $25,000 to $100,000, the church which took as its share the sum of $10,000 had secured $6,700 when responses were received from only seventy-five of the members. Good progress is being made in Toronto in securing personal subscriptions to cover the $500,000 which that city determined to raise. The Baptist churches there, which proposed to take $50,000 as their share, have succeeded so well that they now expect to receive at least $60,000. In this year of business depression these results are certainly remarkable and are welcome signs that a new vision of the foreign missionary enterprise has come to the Christian men of America.

The Laymen's Movement has started a new and promising line of work in arranging for a two-day united missionary campaign in prominent cities. The first series was held in seven cities of the Pacific coast from Seattle to San Diego in the early part of April, five foreign Boards uniting in the conduct of the meetings. Similar meetings are planned for Chattanooga, Tenn., and Grand Rapids, Mich., in the last of April and the first of May. We are particularly interested in the Pacific coast campaign, because it is

the outgrowth of the meeting of the Congregational laymen which our Board held last December at Chicago. Secretary Tenney, who attended that meeting, returned to his district determined to secure an interdenominational campaign among the coast cities. The secretaries of the other Boards entered heartily into the plan, with the above result.

HOME DEPARTMENT NOTES

Dr. DeForest, of Japan, has been delivering with great success a series of six missionary lectures at Pittsfield, Mass., under the auspices of the Berkshire Branch of the Woman's Board. One dollar was charged for the course, which was attended by eighty persons, who came from Williamstown, Lee, and other neighboring towns. Several pastors took advantage of the course to become acquainted with modern missionary theory. Some one called this a missionary revival in Western Massachusetts. It should prove suggestive to other Congregational centers. Such a course of lectures would be of incalculable benefit to any group of churches.

The First Church, of Holyoke, Mass., have issued an effective leaflet setting forth in an original way the scheme of benevolences for the year. It bears the suggestive title, "Some Good Investments." The work of the American Board is set forth in this way, "American Board (A. B. C. F. M.), Our Foreign Investment. All others are 'Home Missions.' This is the test by which we measure the breadth and inclusiveness of our Christian religion." Mr. C. C. Judd is the chairman of the Benevolence Committee. This church expects to support its own missionary shortly.

Rev. J. H. Goodell, of Pacific Grove, Cal., has organized his men into a "reporters' league." Two men choose sides, and once a month they spend the midweek evening in hearing from one or the other of the sides of what is going on in the kingdom of God — no papers, but bright, sketchy, brief accounts of events in missionary work. The meetings are a success thus far, and keep the men busy hunting up good material. The offerings are growing with relative rapidity. A good plan, brethren, and a fine substitute to the stereotyped missionary concert.

Speaking of missionary concerts, originality is being shown in many churches, especially in the statement of topics. Rev. W. C. Prentiss, of East Hartford, Conn., conducts a "men's seminar," which meets Sunday evenings to study moral and religious questions. A recent topic was, "What business has a business man with foreign missions?"

Dr. Washington Gladden recently used the time of the midweek service in reading entire the article in the December *World's Work* by Edgar Allen Forbes, on "American Healing Round the World."

The best piece of literature we have seen in the line of systematic benevolence is a booklet written by Rev. Langdon Quimby, entitled, "Record of Our Payments to God." It is exquisitely printed on linen paper in black and red, and is certain to secure a reading by its appearance alone. The contents are worthy of such a setting, for the little book is a veritable casket of jewels. In short, sententious phrases Mr. Quimby deals with the subject of church finances and benevolence in a fundamental way. Although intended for his own people, the author has been urged to print a new edition for general distribution, and we hope it may have a wide reading.

"WE NEED YOUR PRAYERS"

How often the missionaries write those words! Perhaps we have received such requests in a passively approving manner, and have not real-

ized the real distress of mind and sense of need out of which they have come. Perhaps we have taken them in a vague way, instead of applying them to certain definite and crying situations and needs. We confess it was with a distinct sense of surprise that we learned recently that some of the Woman's Board workers had delayed deciding upon certain projects until after Friday noon, when they knew the weekly prayer service would be held in Pilgrim Hall. Does it mean so much to them as that! Then, friends, let us be much more thoughtful and faithful in this matter, remembering our missionaries by name, daily, and thinking of them in the special problems which beset them from time to time. Here are a few prayer suggestions for the month.

Thanksgiving: for the wonderful awakening in Japan and China; for the revival at Kalgan; for the hopeful work among Moslems at Aintab; for the new governor, sympathetic with our work at Natal; for the new missionaries obtained for Bitlis; for a physician obtained for West Africa; for the work of individual missionaries whom we know by name.

Petition: for revivals in all our higher educational institutions (mention names); for aid in behalf of the famine-stricken people of Asia Minor whom the world seems not to heed; for new recruits for Africa, India, China, and Turkey; for givers who will protect our treasury in these days when so many are financially crippled.

CANDIDATES' CORNER

Since the last *Herald* was issued we have made the following appointments: Mr. Harrison A. Maynard, of Union Theological Seminary, and Miss Mary E. White, of Topeka, to Bitlis, Eastern Turkey; Miss Sara Louise Peck, of Crookston, Minn., to Central Turkey. Dr. Percy T. Watson, of Baltimore, and Miss Clara B. French, of Anoka, Minn., have been appointed without designation.

The *Intercollegian* reports that in all 3,482 volunteers have sailed since the beginning of the Student Volunteer Movement; of these 275 sailed during 1907, nineteen of them being under our Board.

We are still looking earnestly for two college seniors who will go to Turkey for three years and engage in college work, the instruction being in English. The outlook for unmarried women candidates is better than at the beginning of the year; but this is an "off year" in the theological seminaries.

The date of the annual conference for new missionaries has been changed. It will be held June 4–10, at the Board Rooms in Boston. We look for about twenty-five new missionaries in attendance. We have sent four new missionaries to the field this year without keeping them for this conference, the need on the field in each case being urgent.

Not always, perhaps not often, in these days is a volunteer called to the work by a definite and compelling spiritual experience. The more do we take pleasure in recording below the way the vision came to one of our recent candidates as described in his papers: "I am glad to testify to an experience of being alone with God, an experience in which my 'heavenly vision' came. All the unseen, sometimes unfelt, undercurrent of God's purpose in my life and for it came to the surface. I was carried away in the mighty current and knew with absolute conviction that only in China could my life become what it was to be. This is my rejoicing today, that the voice of God has said, 'This is the way, walk in it.' To turn aside would be a cowardly flinching before God's opportunity. In obedience only is there salvation for me. I pray for strength in obedience. The vision will sometimes seem less bright, my own weakness and imperfectness in overwhelming mass will shake the purpose; but I am convinced, and through God's help I will obey."

FOREIGN DEPARTMENT

OUR HOSPITALS AND DISPENSARIES[1]

By Secretary JAMES L. BARTON

IT is impossible to state just how many hospitals there are in connection with the medical work of the Board until we come to a better understanding as to what we mean by "hospital." If we mean by the word a large, commodious, well-equipped establishment with private rooms and wards, and with operating rooms furnished with modern appliances, the total number is few. In such a case we would point with pride to a fine, new stone hospital for women at Ahmednagar, over which Dr. Ruth Hume presides, and the two-storied, white, attractive, stone structure, with its deep verandas, at Madura, erected and directed by Dr. Frank Van Allen and known throughout Southern India; and the well-established buildings of many wards at Aintab, Turkey, to which Dr. Shepard has given his name and fame throughout all Northern Syria, from the Taurus Mountains, across Northern Mesopotamia, and into the high plateaus of the upper Tigris and Euphrates Rivers. We must also mention the hospital at Marsovan, Turkey, whence Christianity is accredited over all Anatolia through the skill and service of Drs. Marden and Hoover. There are at least fifteen such hospitals in the missions of this Board; not one of them is yet equipped as it ought to be; yet each one, compared with the customary medical facilities of the country, is a marvel of comfort.

But we must not draw the line here. There are other physicians of no less earnestness and ability who, like Dr. Ussher at Van, Dr. Underwood at Erzroom, and Dr. Atkinson at Harpoot, Turkey, Dr. Beals and Dr. Grieve at Sholapur, India, the Drs. Tucker at Pang-Chuang, and Drs. Atwood and Hemingway in Shansi, China, and Dr. McCord in Africa, are overcoming difficulties in their medical practice which no physician in this country would think possible: producing marvelous results in made over houses, scattered and poorly equipped buildings, all kinds of makeshifts to meet the emergencies which are constantly thrust upon the physicians in charge. While these buildings are rude and woefully inadequate, even under such circumstances the patients are afforded medical and surgical care they never before experienced, and go away rejoicing in their new-found conception of the life of Jesus Christ, lived

WAITING FOR THE DOCTOR
At the Marsovan Hospital in Western Turkey

[1] From a forthcoming pamphlet, "The Medical Missionary," which is now in preparation, and is to be published by the Board.

over again in the person of the medical missionaries. Of this kind of hospital there are twenty-three in Africa, China, India, and Turkey.

The writer once asked Dr. Shepard what he regarded as his most successful surgical operation. He replied, "An operation I once performed for strangulated hernia, in the night, in an old hovel without floor or bed or window; the patient a man lying upon a mass of filthy rags upon the ground that had been trodden by the feet of ten generations at least; my only assistant an old, ignorant woman, who held the native oil lamp that gave off ninety per cent of smoke and smell to ten per cent of light. The operation had to be performed at once or the patient must die. He made good recovery, thus proving the uncertainty of the microbe theory as applied to those conditions."

Besides the hospitals, there are dispensaries wherever there are physicians, like the one Mrs. Dr. Perkins has at Pao-ting-fu, consisting of a large cupboard in her dining room; or Dr. Tallmon's dispensary and dressing room at Lintsing, which extends from her study over her sitting room out on to the veranda; or Miss Bement's, at Shao-wu, which serves both the purposes of a dispensary and a residence for the doctor while her own house is under construction; or Dr. Whitney's, at Pagoda Anchorage, Foochow, which is in combination with his study and office; or Dr. Hager's, in South China, which is usually on the move, covering an extensive area westward from Hong Kong over the wide parish of that mission, and always located near his person.

Whatever we may say of the mission hospitals and the still larger number of dispensaries, they are never inactive. There is always something doing in all departments, and it is a doing that counts.

Then there are several new hospitals soon to be constructed, like Dr. Carrington's at Constantinople, Dr. Atkinson's at Harpoot, Dr. Ward's at Diarbekir, Dr. Kinnear's and Drs. Stryker and Woodhull's at Foochow, and others, for which funds are in whole or in part available. One of these, to be erected at Diarbekir in Eastern Turkey, on the shores of the Tigris River, has been provided for by an Armenian, a native of that city, who had learned from experience the great value of medical missions.

At the present time in Turkey, India, Ceylon, Africa, China, and Japan the American Board has fifty-nine medical missionaries, of whom seven are wives, ten are single women, twelve ordained men, and thirty unordained men. The ordained physicians give more or less time to different forms of general missionary work, while the wives are compelled to devote more time to their own home matters. The ten unmarried lady physicians and the thirty unordained men devote themselves, as a general thing, more exclusively to the medical part of mission work, putting the most of their time and strength into hospital and dispensary practice and into attendance upon the sick and suffering.

To summarize the hospitals and dispensaries, counting both those which are fairly well equipped and those which are extemporized to meet the needs of the hour and to save lives from slipping away through neglect, there are in the Turkish empire connected with the work of the American Board ten hospitals, in India six and three leper hospitals, in Ceylon two, in Africa four, in China eleven, and in Japan and the Islands two, making a total of thirty-eight. The number of dispensaries is considerably more, perhaps twice as many, some of them opened only at stated intervals to provide for needs that cannot otherwise be met.

It is difficult to state just how many of God's poor suffering ones are reached during the year by these places of refuge, these temples of mercy and love. Some physicians keep careful records of all patients, while others are so hard pressed by the

numbers that throng to them that few records are preserved of the ordinary cases. Last year, so far as kept and reported, the records show that the physicians connected with the medical work of the American Board treated about 370,000 cases. Of these, nearly one-third were in Turkey, where the restrictions of the government make it almost impossible for a native physician to practice at all; about 97,000 were in China, where the prejudice against foreign medicine is rapidly passing; some 110,000 were in India and Ceylon; 50,000 were in Africa, the Islands, and in Japan.

It is impossible to grasp the scope and power of this medical work from the mere enumeration of the numbers of those who have been helped by it; yet in the very size of these figures we can get some conception of the wideness of the mercy of the mission hospital and dispensary.

FIELD NOTES

A Christian Governor in Africa

The present governor of Natal is Sir Matthew Nathan, a Jew by race but a Christian by profession, who, as has been noted, is manifesting very different temper from that of his predecessor. He has of late spent a month trekking through Zululand, and has visited no less than eight of our mission stations, making addresses in them all, encouraging the people to habits of industry, and urging them to follow the instructions of the missionaries. At one of these stations he said: —

"I have often heard it discussed among white men whether it is well that the black man should be taught the white man's religion; whether he can ever be made to follow its practice and understand its beauties. After meeting the Christian natives in many parts of Africa, I have no doubt myself that, however disappointing at times may be the effect of Christian teaching, it must in the end do good. It is good that pretended witchcraft, with all the crimes that come with it, should be done away with. It is good that the principle, which is followed by the whole white world, of one man having only one wife should be followed by the black. It is good that by using his hands to work, his head to think, and his heart to feel the native should put away the life of sloth and sensuality which are obstacles to his rising to that higher life which should be the aim of every man; that life in which happiness is derived, not from what a man gets or attains for himself, but from giving happiness to others. You of the mission have examples in your midst, in the revered chiefs and in your teachers, of this higher life, and these examples should lead you to be good men and women, and to that happiness and contentment which come from leading healthy, laborious, and noble Christian lives. . . . The road to civilization is long, and the way you have traveled on it is as yet but short; but every step on that road is a gain, and if you hold firmly by each gain, and remember and act up to what you have been taught by your teachers, this country will in time become civilized. There will no longer be any witchcraft, with all the trouble which it brings. Every man will have only one wife, as in white men's countries. The people, decently dressed, will all live in good houses, surrounded by trees and flowers, amidst well-cultivated fields, and they will learn to take pleasure in the better enjoyments of life, in good books, in beautiful music and pictures, in learning the laws of nature, and in obeying the laws of God."

In China's Markets

Missionaries in China are finding unexpected openings for Christian work at almost every turn. Many

who hear the gospel story in some street service are coming to ask for further instruction for themselves or the villages in which they live. In a recent letter Mr. Ewing, of Tientsin, reports that on a journey into the country he was called upon repeatedly by companies who wished to hear more of the message of the gospel. In one place three sets of callers appeared, all respectable men, who were led to apply for instruction by a probationer, who, living apart from Christian society, had held to his faith even through the troublous Boxer times.

On his way home from this journey Mr. Ewing reports that while spending a night at an inn in a market town, and while reading in his room, word was brought him that a man from a near-by village wished to see him, with the statement that he and some forty others from that village would like to connect themselves with the church as inquirers. Having never heard of the man or of the place, he discredited the story. Nevertheless, Mr. Ewing sent for the man and he adds, "I had no sooner begun conversation with him than I discovered, in spite of my suspicions, the case was a genuine one." It seems that these people had been impressed by a preacher of the London Missionary Society who had visited their town, and that they had resolved to seek Christian instruction wherever they could find it.

The fact is that in multitudes of villages in China, where there are no chapels, the people have heard in their market places something about the Christian religion which has led them to wish to know more. There has been much seed sown and the ground has been plowed deeply, and we may rightly look for a large harvest.

A STREET IN CHINA

A Leap Forward

On January 26 the Kyobashi church of Tokyo, Japan, received as the result of a recent evangelistic effort fifty-five persons, while twelve others were soon to be received; besides fifteen receptions by letter. This church by reason of this ingathering becomes independent of the Home Missionary Society, and so adds another to the self-supporting Kumi-ai churches. A large number of these newly received members were young men and young women.

Another Fire in Hokkaido

Hokkaido is to Japan what the extreme Northwest is to the United States; it is the new field of development. And like all such sections it has to have its baptism of fire. Report comes of a terrific conflagration at Urokawa, which in proportion to the size of the place was as serious as the recent fire at Hakodate. More

than half the houses were totally destroyed and others partially burned. The loss amounted to 200,000 yen ($100,000). The little Kumi-ai church on the hill was burned to the ground. Its people are meeting their adversity pluckily; have decided to hold service for the time being in a private house, and are trying to raise 600 yen to rebuild.

Dr. Rowland, who sends this word, is in great anxiety for the work in Hokkaido, because of the further reduction in grants to Japan made by the Board this year in its effort to economize. He cannot but forecast the ultimate result of reducing appropriations now, and it looks to him disastrous. Must we relax hold, he asks, on Obihiro, for example, the newest outstation? In twenty years of Dr. Rowland's missionary life in Japan, he declares he has not had to do with the opening of another outstation of greater promise, hardly of so great promise. All advances into similarly promising places in this growing country seem to be prevented. The home missionary societies of the Kumi-ai churches are staggering to carry what they have already assumed; there seems to be no way to turn for the help that is required.

Recovering Churches in Western Turkey

Mr. Fowle brings back from a tour of two or three outstations of Cesarea a joyous report as to the better spirit which he found in them. At one of these outstations, Ak. Serai, three years ago some of the brethren became enamored of the so-called "New Life" doctrine, and made it so unpleasant for the pastor that he felt compelled to resign. Six months ago came a letter to the missionaries expressing the penitence of the people there for their behavior, and their unanimous desire that their pastor should return. Still Mr. Fowle's visit to them was undertaken with considerable doubt as to the situation. To his surprise and joy he was welcomed long before he reached the town, and not only was personally well received, but was delighted to find a genuine Christian temper prevailing. The "I am holier than thou" spirit had vanished utterly and the "brother beloved" spirit filled all hearts and minds. Eight days were spent with this people, filled with meetings, visits, and interviews of various sorts, and to such good effect that the visitor could say he had never seen the like. At another of the outstations, Nev Schehr, the spirit was equally true and cordial. The people have neither teacher nor preacher, but a young physician from Talas is helping them to the best of his ability. Saturday and Sunday spent there were very satisfactory.

Where Home and Foreign Missions Meet

Dr. Eaton reports from Chihuahua, Mexico, a visit to a lumber camp in the Sierra field where Mr. Case has been holding services for both Mexicans and Americans. A small Sunday school has been organized there for English-speaking people. Singing books and lesson quarterlies have been supplied by a Southern Methodist missionary. Dr. Eaton wishes to contribute other periodicals, and hopes to get copies of the *Little Pilgrim* picture cards and of the *Wellspring* for distribution there. He feels that every advance, however small, made by our representatives among the English people in this region helps to give standing to our strictly foreign missionary work for the Mexicans. It would be a friendly and helpful act to send some attractive religious papers and magazines (postage prepaid, of course) to these English-speaking young people. These should be sent directly to Mrs. J. J. Kintz, Madera, Chihuahua, Mexico.

Wild Days at Van

It has been noted in previous issues of the *Missionary Herald* that the revolutionary spirit is peculiarly violent at Van, that city of Armenia near the eastern boundary of Asiatic Tur-

key. Advices recently received report the dreaded outbreak. An Armenian revolutionist, having quarreled with the party's leader, and being under sentence of death, betrayed to the government the whereabouts of a large quantity of arms and ammunition, of which the soldiers made a seizure on Wednesday, February 5. In all some two hundred rifles and a large quantity of ammunition were found concealed in a monastery and various houses in the city. Next day the search was renewed, and the soldiers were removing two cart loads of ammunition when the revolutionists made an attempt to kill the man who had betrayed them. The man escaped, but two others were killed; the soldiers were driven off; the seized ammunition was recovered and defended for nearly two hours, during which a brisk fire was kept up, apparently not for the purpose of killing the soldiers but for driving them away. When the soldiers found they could not keep a large quantity of dynamite bombs they had taken, they exploded them in the street. The soldiers were very careful not to interfere with the citizens generally, the action being altogether between them and the revolutionists. Not more than three or four were killed, all of them Turks. The vali, or governor, of the district acted with promptness and with commendable regard for the general welfare of the city. Shops and public places were closed while the effort was being made to restore order. The closing of most of the ovens caused some suffering from the scarcity of bread. The two or three days following this outbreak were quiet, and it was hoped the crisis was safely passed. Our missionaries, we are glad to think, are not in great personal peril; but the difficulties of their work amid such disturbances and antagonisms are multiplied.

LETTERS FROM THE MISSIONS

MADURA MISSION

WHERE HINDUISM TOTTERS

Rev. Hervey C. Hazen writes from Tirumangalam, February 11: —

"This year opens up most encouragingly. There are signs of promise on many sides of us. In one village of high caste people where there had been intense devotion to Mammon there appeared such a spirit of inquiry that the teacher requested our good Pastor Thomas to come and talk with the Hindus. He went and found the schoolhouse filled with the prominent men of the place. They asked many questions, and he answered them patiently all night long till the break of day, when four of them put their names down as Christians. He sent in to me for four New Testaments for them. A few days afterwards more came in to see us at the bungalow and gave their names as having fully decided to be Christians. Then Mrs. Hazen and the Bible-women went there and did some good work among the women. The result is told in the words of an enemy, who went to another village and in great anger said: 'Hinduism is tottering in Sengapady (at the same time he waved his hand as a tottering building). It will fall and they will all become Christians.' That is unwitting testimony, but it is grand, coming, as it does, from such a man. The whole place is stirred to its foundations.

Gaining Families and Villages

"On an itineracy just closed we found one village where twelve heads of families are eager to become Christians and want a teacher among them. In another place thirty families were just ready to embrace Christianity, held back only by the opposition of their head man, who since then has

THE TIRUMANGALAM CHURCH

signified his consent. In still another, forty families show great enthusiasm in coming to Christ. Their women are especially eager, which is quite unusual. We are now about to take a man away from a place that does not yield much fruit and put him there, feeling confident that we shall have the entire caste of that village. Oh, it is great to live in these times when God is so working on the hearts of men! And what a trust that we may take any part in the good work! Pray for us."

SHANSI MISSION

REDEEMING THE LAND

Rev. Paul L. Corbin writes from Tai-ku, January 21: —

"The mission has come into possession, by purchase, of the spot on which our six missionary friends and eight natives were killed on the 31st of July, 1900. The lot adjoins our present city compound in Tai-ku on the south and west. Its purchase was dictated not only by the desire to own the very spot where our friends died, but also for the reason that we need the land for our main central church to be built sometime in the future. Some of our Christians are already praying that this church, which should be a memorial to our martyred friends, may soon be put up. The price paid for the lot was 102 taels (about eighty dollars); it covers about one-third of an acre. The area of our city compound is thus a little more than doubled. The original deed to the land was written in 1770, in the reign of the Emperor Kien Lung. This original deed was signed by the directors of the White Pagoda Temple which overshadows our compound. The new deed has been properly recorded both in the local yamen and in the yamen of the provincial treasurer, anticipating the recommendation of the Deputation to China.

A Happy Christmas

"We had a very pleasant celebration of Christmas in our church here. I had given a Christmas sermon on the Sabbath before Christmas, and the sermon on Christmas Day was given by Mr. K'ung, lately home from America. Before the sermon sixteen persons were received into the church on probation, and twelve were baptized. The young mothers presented their baby boys for baptism, the pastor suggesting that in that act we remember Mary as well as Jesus. Among the men who were baptized was one quite wealthy man, well-known in the city, who was received as

a probationer during Dr. Barton's visit here last year. Another man baptized was formerly in business in Northern Manchuria, and after his return was the head man of his village for a good many years. Still another was the teacher of Chinese in our academy and primary school, who holds the Chinese B.A. degree. I was especially pleased because a good number of our pupils, boys and girls, were among those received both as probationers and as candidates for baptism. On Christmas eve the boarding school boys gave an entertainment under the direction of Mr. K'ung, and presents were distributed to the pupils and servants. Altogether the Christmas festivities of 1907 did much to make our Christian community feel that Christmas is the festival of all the year for followers of Jesus.

And Week of Prayer

"Two weeks ago we observed the universal Week of Prayer with daily afternoon meetings. These services come at an unfortunate time of year for the Chinese, for the week is usually near the beginning of their twelfth moon, the occasion of the settling of debts, taking of invoices, and general adjustment of business for the year. This fact probably keeps some from attending the meetings; nevertheless there was a very good average this year. During the week special evening meetings were held with the boys of the boarding school. Four of the best boys in the school professed conversion, and others who had previously been received into the church reconsecrated themselves. This was quite the most encouraging result of the week, though we hope that the whole church may feel the influence of the meetings.

"Within the last two months preaching halls and opium refuges have been opened in two important towns in the hitherto neglected field to the east and northeast of Tai-ku. This region has lain fallow since 1900, but the opportunity has now come to begin a little work in it. As is usually the case with a new field, there are many hearers at first. We are praying that the Lord may really and deeply touch the hearts of many of these, and lead them out into a clear faith. I hope to be able to report good things from these two places later. With the heavy pressure of other places and other work, I can only get to each of these points for one Sabbath in each month."

WESTERN TURKEY MISSION

ALONG THE BLACK SEA COAST

Rev. George E. White, dean of Anatolia College, writes from Marsovan, January 25:—

"It is not easy for a missionary occupied with college routine to do much touring, but my associates kindly enabled me to take advantage of our winter holidays, and to overstep their limits somewhat in order to make a tour of three weeks along the Black Sea coast. I reached home again after this trip last Wednesday. Failing any missionary or other companion to take a laboring oar, I had my son George, fourteen years old, accompany me, and we had some good times together.

"Winter touring in our field is beset with some difficulties, and occasionally with a degree of danger. The two days by spring wagon between Marsovan and Samsoon were not bad, though we crossed mountains more than half a mile high and coated with ice and snow. Turning east at Samsoon we visited Charshamba, Unie, and Fatsa, outstations at intervals of about a day's journey along the coast. These lowlands in front of the mountain range that runs parallel with the sea are like what I suppose the Great Dismal Swamp must be. Our first stage we covered by wagon, the rest of the way on horseback. We struggled in seas of mud from which escape oftentimes seemed doubtful; we forded numberless swift rivers and stagnant pools, where the water came nearly to the tops of our wagon wheels, or where, when we were on horse-

back, the light disappeared under our horses, our bedding on the pack animal would emerge dripping, and, climb as high in the saddles as we could, we ourselves could not keep our feet out of the water.

"There was scarcely any attempt at a built road or a bridge, though what was once a bridge would occasionally stand like a laughingstock in the middle of a stream, with one or both of its approaches long ago swept clean away by the swift mountain torrent. The region, too, is much infested by desperate characters, and acts of violence are frequent. But we were kept from sickness or other harm, and thoroughly enjoyed every day.

TWO BEASTS OF BURDEN IN TURKEY

On Classic Ground

"At Fatsa the sea spray drove against the foundation of the pastor's home in which we were lodged, and we looked across the waters of the beautiful bay to the bold promontory of Cape Jason, which still preserves the memory of the Argonauts and the Golden Fleece, and which is the present boundary of our station field. You may be interested to have me note incidentally that at Terme we passed through the region once the abode of the 'Amazons.' I was curiously interested to find that the people still call the country and the mountains by the name Amazon, repeat some of the old stories about various women, and say that the Turkish women living in that region now are master hands at a quarrel or a fight, and are hardy, while the men are a weak and sickly lot, who always die before their wives.

Links in the Chain

"Beginning with the first Sunday of the year, our friends were holding Week of Prayer meetings; I participated in about fifteen services, in nearly all of which I was the preacher or leader, and conducted or shared in one or other of the sacraments six times, seven persons being welcomed to church fellowship for the first time, and eleven children being baptized; naturally I made and received many calls.

"The communities in Charshamba and Unie number only about thirty souls each; each has a house of worship, a teacher, and a school, and regular services conducted by some of the congregation. Both are at the centers of population of perhaps 30,000 people, and the ratio of one to 30,000 suggests how much work there is to be done. Yet these small communities have an influence and a public reputation. They are a witness to the truth and the claims of the gospel; they are links in the slowly growing chain of evangelical communities; they furnish a basis for the efforts of the never-resting Bible colporters; they keep young people more or less in touch with our schools in Marsovan. Many persons besides those who make up the little congregations attend the

services now and then, or discuss questions of Christian life and conduct with the brethren.

Fatsa Is Flourishing

"The condition in Fatsa is wholly different. The community numbers some 330 persons, of whom fifteen or twenty have been added this last year. They have a pastor, a Bible-reader among the women, two teachers for the boys, and two for the girls. They are warm, earnest, aggressive, Puritan Christian brethren, friends that

MARSOVAN MOTHER AND BOY

we greatly love. For them the old Greek church is a hopeless, helpless institution. One of the new Protestant families has taken this stand because a son of the family was going astray. His parents canvassed the situation, reached the conviction that there was but one hope of saving their boy, and that was to cast in their lot with the followers of Christ as evangelical Christians, and acted accordingly.

"The great need in Fatsa is for permission to complete their new church building. The first time I visited the congregation they were worshiping in a comfortable building, which the government officials, at the instigation of persecuting Greeks, subsequently forced them to evacuate. It was a sore trial, but the Protestants now say it was a blessing in disguise, for they soon outgrew the old building, and under the pressure of necessity found more ample grounds. For some years now they have been meeting in a long, low, stone shed, and vainly trying to get permission to erect a church. After years of effort they were told that the whole town site was an imperial reserve, its revenues going to the ladies of the royal harem in Constantinople, and that consequently no Christian church could ever be built upon it, although the Armenian and Greek churches were already built, and mosques are freely allowed. There was but one recourse open to our friends. Many Turkish officials will do absolutely nothing without money, and will do anything for money. The Protestants have been constrained to pay their local officials about $150, and as a result have a commodious and substantial structure inclosed, which they hope to complete in the early spring. They think it is large enough to allow for abundant growth, and anticipate a joyous dedication.

"The Fatsa brethren used to be exceedingly poor, but they have been gaining materially as well as spiritually. They contribute about two-thirds of the community expense now, and should be self-supporting by and by. In Charshamba the young men had been pledging some gifts for the church, a clock, a lamp, pulpit chair, new curtains, etc., gifts aggregating several pounds in value. The question of painting the outside of the building had also been mooted, and with a little personal aid at the time of my visit they subscribed twenty pounds for this purpose also. People can do more than they think they can sometimes."

A TRAVELING DISPENSARY

DR. W. S. DODD

Dr. Dodd, of the mission hospital at Cesarea, under date of February 26, reports a tour among the villages north of that station, on which he was absent over a month. He writes: —

"This tour has been an interesting one in many ways. I took a 'traveling dispensary' with me; that is, two specially constructed trunks for carrying medicines safely on the back of a pack horse; and that they were well made for their purpose is shown by the fact that I once found them dumped by the side of the road upside down. At another time the horse fell and threw them off, and yet nothing was broken or spilled. My supply was largely in the shape of tablets or pills or granules, and as little as possible in fluids, so as to be convenient for expeditious dispensing.

"I had with me as my helper Baron Hagop (Baron is the Armenian word for Mr.), the man of whom I wrote lately as having gone through a new experience with such a thorough reconsecration, and in all his work with me on this trip he showed how sincere an experience it has been. He knows enough English to read my directions on the prescription, so that he could act as dispenser, leaving me free to look after the patients. I have made trips in former years, but never had this supply of medicines with me, and I found it was worth ten times more to the people than when I could merely give them directions to come to Talas to get the remedies that I prescribed for them. We went on horseback, for traveling by wagon at this time of year in deep snows or mud is almost impossible, except on the few highways. From village to village over the mountains the snow, newly fallen, had covered up every trace of a path, and we had to take guides to find the way.

How It Operated

"Our method was to spend one day and night in the small places, two or three days in the more important places, and in the city of Yozgat ten days. The daytime would be given up to seeing patients, not attempting to do anything more than the very simplest surgery, and referring all other cases needing operation to the hospital here. To find the people in their homes in this way is such a blessing to them, for they need to be told whether they can be cured or not; whether it is worth while for them to make the journey to come here. I have many times felt that it was almost as great a mercy to save some poor blind person the weary days of dragging himself here, to be told that after all nothing could be done for him, as to be able to relieve him in some measure.

"The evenings we kept for direct personal conversations. And for this part of the work we found it was a fine season of the year to tour. The people are free from agricultural work, the evenings are long, and so we had the very best opportunity. And it was in this kind of work that I learned more than ever how valuable Hagop was. He has a special knack of getting at the young men in the villages, and he always goes direct to the point of urging unconditional surrender.

"We were gone from home thirty-three days and rode 220 miles; I preached twenty-two times, and saw over 1,500 patients. We found everywhere a readiness to listen to the Word and teaching, and in some places a great hunger for it."

MARATHI MISSION

ON GETTING BACK

Rev. Henry G. Bissell, whose recent furlough was largely spent in traversing this country east and west, with

missionary appeals that stirred the churches, writes thus from Ahmednagar: —

"After a furlough of two and a half years we are back again. How many have proved the apostle's statement that to them that love God all things work together for good, even furloughs! Illness, sad partings, many difficulties, and hard work all count. Better acquaintance with home churches, a wider circle of Christian friendships, some association with the officers of the Board, witnessing the Haystack meeting, hearing now and then some of America's best preachers — all have helped to enlarge the idea of God's kingdom and to make the work of redeeming the world appear more than ever the supreme task. A thousand thanks to the Board and to the churches and pastors at home! above all, for the opportunity of again working for India hand to hand.

The Welcome of Comrades

"Twenty-seven letters awaiting our arrival, and many missionary and Indian friends on hand to greet us both at the wharf in Bombay and at Ahmednagar, gave a welcome never to be forgotten.

"Close on our return came the semi-annual mission meetings, when the whole force assembled at Ahmednagar for prayer and planning. The three days' convention of native churches followed, bringing the foreign and Indian workers together in conference and in personal touch with the Spirit of God.

"One could not hope for a better time of return than this. The inspiration of fellowships, of facts and forces now new in India; the inspiration of new problems and hard questions and of a work surely gaining ground — all these influences were there, and a power pushing one out among the people to win them to God; it could be felt all the time. If possible, let the returning or the new missionary come to his field at such a time. The memories of these first weeks will stay by him the rest of his days.

The New Times

"It is but little over two months since we landed, but already, except for many significant changes, it seems as if we had never been away. New churches in Bombay and Ahmednagar have been completed in our absence. Mrs. Bissell, Sr., and Mrs. Henry Fairbank are no longer in the flesh on this field. Institutions are gaining strength and efficiency with reorganization. Latent Indian talent is more in evidence. A national home missionary society has been formed and is about to take two outstations hitherto managed by this mission. Influential, well-to-do, educated converts and inquirers are increasing in number. Mission and church union is being discussed by foreigners and Indians in Western India. The hunger for higher education is more manifest. More pupils from our schools, both boys and girls, are climbing higher on the ladder of learning and passing advanced government examinations. The professions and trades are of increasing interest.

The Larger Chance

"The mission has purposed to push its evangelistic work, evidently in response to a plainly discerned need and call. The mission force has been strengthened by new families and ladies recently sent out. The so-called 'Normal School property' at Ahmednagar has finally been purchased by the Board. A well-equipped, imperatively needed, and centrally located large school plant has thus been furnished to the mission. Already negotiations are progressing which may unite the leading missionary bodies in Western India in the organizing and sustaining of a fine training institution, such as has never before existed. Many thanks to all the donors who made the purchase of the property possible! Could those at home who have given little or much toward any

gospel enterprise in this land really see even a part of the good their gifts accomplish, they would be happier than most people would believe. Great returns are always assured. With gratitude for all the past blessing God has bestowed, through whatever channel, and with faith in his unfailing love for the future, we again join our rejoicing colaborers in Christ."

MEXICAN MISSION

PARRAL SPELLS OPPORTUNITY

This last year Rev. Alfred C. Wright has been transferred from Guadalajara to Parral, Mr. Hahn taking his place at the former city. For some time Parral has been left without a resident male missionary, and Mr. Wright, who was formerly located there, writes, under date of January 28, of the changed situation which he finds on returning: —

"The short time that I have been on this new field has sufficed to reveal to me its vast extent, the wonderful openings for work, and the degree to which it has been neglected in the last few years. Including with this month the last Sabbath of December and the first of February, I shall have administered the Lord's Supper in three of the four organized churches on the field, and in another place where a provisional organization has already been made, and, with one other group, five places in all; baptized fourteen infants; and received four to church membership. Thirteen new candidates have expressed a desire to be received to the church at the next available time. During this time I have traveled 822 kilometers, or 520 miles by train, *diligence*, and on horseback, but from now on it will be almost exclusively by horse, as I have just bought one.

"I find no open opposition whatever to our work, nor persecution of the believers, as was formerly the case, and still is in our Jalisco field; on the contrary, great friendliness from almost all, united with much indifference, both on the part of outsiders and, I am sorry to say, of many of the old members. Still there has been a very good attendance at all of the services; the capacity of the rooms in which the services were held has usually been taxed.

"A week ago, at Santa Barbara, the room in which services were held measured ten by twelve feet; for three successive nights it was packed to its limit, as I thought, with about forty-five each night. But on Sunday night I counted sixty in that same room, and when I requested the parents who wished to present their children for baptism to come forward, it took about fifteen minutes to make the necessary changes

ROMAN CATHOLIC CATHEDRAL, PARRAL

of position; the room was so packed that I could not move from behind the small table placed across one corner where I had been preaching."

THE WIDE FIELD

SOUTHERN INDIA

A FIFTY YEARS' REVIEW

The history of modern missions is beginning to be measurable on the century scale; already the half century scale has proved very serviceable for measurement. On another page of this issue fifty years of mission work in the Gilbert Islands are reviewed. A like review of work done through fifty years in the Telugu district of Southern India, especially by the English Church and American Baptist Societies, is deeply impressive.

On October 13 last, the jubilee of missionary work by Rev. and Mrs. F. N. W. Alexander, of the Church Missionary Society, was celebrated at Ellore. From six native Christians in 1857 to 6,000 in 1907 and the whole district covered with Christian schools, is the way it reads on the half century scale.

Two characteristic laws of Christian missionary work come out in strong light by such a fifty years' review in Southern India. First, the cumulative effect of it when persisted in year after year. "Missionaries worked among the Telugus thirty years to win twenty-five converts; they then baptized 2,222 converts in one day, and 8,691 in six weeks. There are now 50,000 Telugu Christians."

Second, the fruit that Christian mission work is certain to bear upwards after it has time to take root downwards. "Hitherto it has been mostly among the non-caste or Pariah population that Christianity has made progress in Southern India. But within the last eighteen months large numbers of the Sudra or artisan caste have asked for teachers."

The leaven of Christianity working at the bottom of the social scale is manifesting its usual tendency toward the higher social levels.

A good idea of what the last fifty years have to show in Southern India may be had from the following statement: —

"The Hindus and Mohammedans of Cumbum, India, united with the Christians in giving a welcome to sixty missionaries of the American Baptist Telugu Mission, who met there in conference December 27, 1907, to January 2, 1908. Along the road, for four long miles it was spanned with gay arches, on which 'Welcome! Welcome! Welcome!' was inscribed over and over again. On one of the arches was to be read, 'Hail, Preachers of Truth!'"

AFRICA

THE KING'S PRAYER ANSWERED

Just one year ago the Wide Field contained an account of King Kabarega being deposed and banished by the British government, and of his son, Anderaya, a truly Christian king, now reigning in his stead. Mention was made of the messenger sent by the king, Anderaya, to the place of exile and his striving in prayer that his father might be brought to the knowledge of Christ. The answer to this prayer is recorded by the king himself in a letter dated October 26: "I have heard that my father, Kabarega, has been baptized. The Lord be praised that he has brought his servant to serve him."

Of this noteworthy conversion Rev. A. B. Fisher, of Hoima, in Bunyoro, writes to the *Church Missionary Society Gazette*: —

"There is something very pathetic in this old warrior king yielding to the claims of Christ, for he refused allegiance to any earthly monarch, and when captured in 1899, after receiving six bullet wounds, implored his son,

who was standing by him, to kill him that he might not look on the face of the white man again.

"That son is now the king of Bunyoro, and since he became a Christian has never ceased to desire his father's conversion, and contributed a sum of £20 towards the expenses of sending a teacher to him in his exile."

CHINA

GROWTH IN AMOY

In 1857, when the Reformed Church of America, to which the name Dutch used to be added, withdrew amicably in order that it might conduct its own mission, it took as a part of the work (which had been under the American Board) the Amoy Mission in China, in which a number of missionaries of that church were located. This mission has been abundantly prospered during all these years, and at last reports it had twenty-six American missionaries, men and women, and fourteen churches with 1,636 members. A large number of inquirers, amounting to several hundreds, are reported during the last year. The London Missionary Society, which is Congregational in its polity, as is the American Board, also has a mission in the Amoy region, and a recent report of its work in that part of China is of interest. The people of Amoy and the surrounding country are noted for their independence and sturdy character. They have now twelve ordained Chinese pastors connected with the mission, and no less than fifty-six Chinese Congregational churches (and forty-five outstations) within an area of 420 miles in length and 200 miles in breadth. These churches are formed into a union, called Ho-Hoey, which has exerted a powerful influence, uniting people as nothing else could do, and has paved the way for concerted action and a stimulus to spiritual life. It has shown that the Chinese can act independently and efficiently in the government of their churches and in the propagation of the gospel which they have received.

CHINESE SOLDIERS IN MODERNIZED UNIFORM

Changing customs shown in charge of costumes

CHANGED CONDITIONS

Perhaps there is no better barometer of the changes taking place among the Chinese people than the adjustment of missionary methods to meet the

new conditions. Even the medical missionaries are finding occasion to modify their practice in view of the changed attitude toward their work. They do not need, as formerly, to seek out the sick in order to minister to them. Their services are sought for and the worth of them appreciated. Quacks have sprung up to pay them the tribute of counterfeit and cheap imitation.

But the chief change is in the educational direction. The medical missionaries are of necessity becoming more largely teachers than simply practitioners of the healing art. Chinese students are demanding more thorough medical instruction and more extensive medical literature. Dr. B. van Someren Taylor says, "One thing is certain, viz., that in providing the Chinese with reliable text-books on medicine, often translations of well-known medical works at home, the medical missionary is conferring one of the greatest boons on China."

MANCHURIA

LIGHT FROM KOREA

The *Missionary Record* of the United Free Church of Scotland is able to report great tidings of a revival in its churches at Liaoyang and Mukden, in Manchuria. The manifestations are quite like those that appeared during the revivals in the Khassia Hills in India, and more recently in Korea. The missionaries write with mingled awe and thankfulness of what they are witnessing; their effort is to act cautiously in directing affairs during these times of excitement. It seems that in January two of the native Christians, an evangelist and a deacon, were sent across the Yalu to Korea to visit their Korean brethren and to study the conditions there. They arrived opportunely, for besides witnessing the ordinary life of the church at Pingyangfu, a church which is very much alive, they had a chance to see nearly two thousand people gathered from the countryside for a fortnight's study of the Bible. They were greatly impressed and returned full of what they had seen. One of them finished his account to the church by saying, "When is this great light to cross the Yalu River and enter Manchuria?" The travelers reported their observations also to the church in Mukden. Mr. Webster, a Free Church missionary there, records this extract from the report of one of them. "The work in Korea, he said, was genuine, as borne witness to by Chinese merchants in Pingyang, who know nothing about Christianity themselves. Being strangers, they naturally found their way to the house of these Shantung merchants, and got into talk with them. 'Who were they?' 'Christians from Manchuria.' 'Were there Christians in Manchuria also?' 'Oh, yes.' 'Are they the same sort as the Christians here?' 'Don't know. What like are the Christians here?' 'Good men. Good men.' 'How do you think so?' 'Oh, a man owed us an account five years ago of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he came and asked us to turn up that old account, and insisted on paying it up with interest all these years.' Instances like this were happening all over Korea."

MADAGASCAR

OPPRESSION BY THE GOVERNMENT

Whatever truth there may be in the complaint of the Roman Catholic Church against the French government for violation of its sanctity and rights, there can be little doubt that in Madagascar, under French rule, the Protestants are still suffering severity to the point of downright oppression. In one province all mission schools have been closed, and no public schools provided in their place. In other provinces public worship has been forbidden, and even family worship hardly tolerated.

There is promise, however, that the situation will be relieved as the result of interviews at Paris by the Société

des Missions and the Protestant Federation with the Premier, M. Clemenceau. He declared himself strongly in favor of religious liberty, and determined that while he was in power there should be no persecution of Protestants in Madagascar or elsewhere. This interview was followed at once by instructions to the Governor General of Madagascar, who left Paris next morning for the island. A better state of things should soon be seen.

THE BOOKSHELF

Religious Liberty in South America, with Special Reference to Recent Legislation in Peru, Ecuador, and Bolivia. By John Lee, M.A., D.D., with an Introduction by Bishop John H. Vincent, D.D., LL.D. Cincinnati: Jennings & Graham. New York: Eaton & Mains. 1907. Pp. vii, 266.

As is often the case with a small book, the title is too pretentious. Instead of treating of religious liberty in South America, this book deals solely with the efforts of Dr. Lee and his friends to advance the cause of free public worship in Peru, Bolivia, and Ecuador, and the legalization of marriages performed by others than Roman Catholic priests in those republics.

In 1894 the Chicago Methodist ministers' meeting, aroused by the vigorous appeal of a returned missionary, appointed a committee, with Dr. Lee as chairman, to bring the disabilities of Protestants in those countries to the notice of the Roman hierarchy. The Pope was requested to secure for them "the same liberty of conscience that is enjoyed by Roman Catholic citizens in this country." The phrase was unfortunate, for the question was not one of "liberty of conscience." Bishop Vincent devotes his introduction to a re-affirmation of the "unmitigated, uncompromising, irreconcilable antagonism" that he feels should be our attitude towards Roman Catholicism. Now it happens that the majority of the citizens of the three republics had too much "unmitigated . . . antagonism" towards Protestantism to make it easy for tolerant laws to be passed, even if the Roman hierarchy decided to interfere with the lawmakers, as it was asked to do. It avoided the issue. An appeal was made to the American government. Our diplomatic agents were instructed to use their good offices to secure the removal of the legal disabilities of Protestants. At length, by 1906, all the republics adopted the desired changes in the marriage laws, and Peru alone retains the restrictions on public worship. Whether these desirable results were due to diplomatic pressure, local political upheavals, or papal suggestions does not appear from the evidence.

Nor is there any indication of the causes that led to religious liberty in the eight other republics. One third of the volume, space that might most profitably have been given to such a subject, has been devoted to a patchwork of more than a hundred press notices and testimonials from "public leaders." It is cause for regret that Dr. Lee's story could not have been told in a more readable and modest manner.

HIRAM BINGHAM, JR.

THE PORTFOLIO

Where One Woman Found a Career

It was a great loss that befell us all when Miss Newton was taken from us. It seemed as I went to Foochow this time that I must find her and talk with her. Such talks have been a great help and inspiration to me throughout my whole missionary life. She was one of those rare women who had the feelings and sentiments of a woman with the judgment of a man. Never have I seen her when she was not ready to

sit down calmly and listen to all you had to say, and perhaps to give you such additional data that you felt how imperfect your view had been. We shall miss her sorely. But even more, I love to think, will she be missed by the army of "her girls" scattered all over Fukien and China. Wonderful was their devotion to her! As I have carried the news of her death to those of them at work in Ing-hok, I have repeatedly seen the tears trickle down their cheeks. Yes, they loved her as their own mothers, and have been trying to live the new life they had learned at her feet. She has made a shining mark on the young life and the homes of this entire province and beyond; thousands to the third and fourth generation will rise up to call her blessed. To have done such a work, to have left behind such a blessed memory, and to have turned so many feet into ways of purity and peace is joy and glory enough for any one.

From letter of Rev. Edward H. Smith, of Ing-hok, Foochow Mission.

A Fresh Protest from Japan

There are a few journals here with a yellow tinge, but compared with the ones of that color at home these are few indeed. And the tone of every one of the newspapers of weight and standing in these last few months of Japaphobic demonstration has been so firm and dignified, so insistent upon the integrity of Washington, and so sober in its treatment of the whole matter as to evoke the admiration of every person who has known and followed the course of events.

As for a war, it is simply unthinkable. In the first place Japan couldn't manage it financially. In the second place the people wouldn't stand for it. And in the third place the actual rulers of the nation would far prefer to guide the nation through seven times seven years of Russian wars, Sendai famines, Hakodate fires, and 1907 floods than attempt to make war upon us. The whole war talk is so silly that it would be farcical were it not so wicked. At first it was put away here as Hearstism and no attention paid. But the constant dropping of water will wear a stone, and ten months or so of talk that bobbed up serenely, no matter how often it was downed, has made some people wonder if after all the United States does want war. The disappointed war correspondents may have something serious to answer for if they keep on with their attack.

From the letter of Rev. Charles M. Warren, of Matsuyama, Japan, to the Braintree "Observer and Reporter."

CHRISTIAN WIDOWS WHO WERE BRAHMANS

The Village School in India

In the early part of the year I had unusual opportunity for touring among the villages. More than two months were given to this special line of work. My special object was a careful study of the village mission school. In an experience of fourteen years of mission work in India I know of no agency better fitted for evangelizing and uplifting the village people of this part of the country. The introduction of a school is invariably followed within a year or six months by baptisms from the adult population. Moreover, up to within recent years our schools have seldom been

attended by Kunabi (agriculturists) children. The pupils have been almost exclusively from the outcaste population, with the result that the Christians are from those castes. But latterly we have been very much gratified to find our schools more and more attended by children from all the castes represented in the villages. In many places the most urgent requests for our mission schools have come from agriculturists, the backbone of India's population. The children from these castes formerly refused to come to the mission school when it was held within the precincts of outcaste sections. But latterly even this barrier has been thrown aside. One school that I visited, for example, was in the Mahar rest house. Here were forty-two children, of whom only ten were outcastes and the rest were all from the good castes represented in the village, most of them agriculturists. That school has not been a mushroom growth, but has been carried on under these conditions for the last three years and more. Here is our enlarged and enlarging opportunity. We must make more of our village schools.

By Rev. Edward Fairbank, of Vadala, in the Marathi Mission Report for 1907.

A Self-Evident Contrast

From Lagos I heard a few weeks ago of a startlingly novel missionary method that has been tried with great success in the Lagos country — the country of the Yorubas. Not many years ago the whole Bible was issued in Yoruba; it has had a wide sale, and the Christian community takes great delight in it. The new idea, suggested, I believe, and carried out by Christian natives, has been *to translate the Koran into Yoruba*, in order to exhibit its utter inferiority to our Scriptures. Mohammedans, as is well known, will not translate their Koran from the Arabic into any less sacred tongue; hence the myriads won to Islam in negro Africa learn a vague reverence for the Koran without having any means of judging of its real character. It was a stroke of genius to conceive the idea of translating it to discredit it. The Mohammedans stoutly opposed the translation movement; but a native Christian, my informant said, carried it through, and the effect has been confusion and defeat in the Mohammedan ranks and a great increase of regard for the Christian religion that has sacred books so much superior to those of Mohammed.

One begins to wonder whether the Bible Society ought not to have a department for translating and issuing the Bibles of other faiths, to be a foil for its supreme Book. At any rate our Bible may welcome the challenge of all comers, and will be the more admired the more it is compared.

By Rev. W. H. Findlay, of West Africa, in "The Foreign Field."

Settling a Strike in Persia

Last April there was a strike in the Teheran High School and about a hundred of the Mohammedan pupils went out. The strike was due in great part to the political changes taking place here. The pupils had become imbued with the spirit of liberty and the idea that the governed should have a voice in the government; so they proposed to have a voice in the management of the school. They were greatly surprised to learn that when they had gone out they were not free to return.

Very wisely those in charge of the work during my absence prepared a list of those active in stirring up the strike, and who were, consequently, not to be accepted into the school.

One of the organizers of the strike was a Sayid, *i. e.*, a descendant of Mohammed. Shortly after our return he called upon me and opened the conversation by saying: "I fear that some may have made damaging reports of me to you. If such be the case I desire personally to assure you that

all such reports are wholly without foundation. In fact, all the boys have been victims of the changing conditions which obtain, and if any are blameworthy I most certainly am not of the number." When he was told that he was considered very much at fault he replied "And suppose I have offended. Is it not the part of greatness to forgive the erring? I acknowledge my sin. I cast myself at your feet for mercy." He then proceeded to swear by all above and below that, if readmitted, he would henceforth be a model pupil and would never transgress the rules of the school to the extent of a camel's hair. Another young man who made himself prominent in the affair was a *mollah*, a Moslem preacher, the son of one of the most prominent men in the reform movement. The father, who bears the title "King of Orators," in a public speech praised the patriotism of the young men in leaving a foreign school to found one that should be wholly Persian. But the school, which was generously aided by the Persian government, and which they named Eternal Unity, proved in operation to be *continual discord* and two months ago it was finally disbanded. And now the King of Orators humbly petitions that his sons may be again admitted into "the only school in Persia worthy of the name."

In spite of the twenty-two permanently excluded, the enrollment is almost as large as it ever was, and promises soon to surpass all previous records.

By Rev. S. M. Jordan, of Teheran, in "All the World."

The Unshepherded Flocks

It often seems that our most interesting and promising villages are those as yet without schools or regular Christian work. Ukalgaon is one of these. It is a pleasant village on the Prawara River, where within a year forty people have been baptized. The people are ambitious to have their children taught and are more than ready to learn themselves. Yet here there is no school, no pastor, no resident educated Christian. They are nominally part of the Belapur church; practically they are sheep without a shepherd.

In another place Mahars and townspeople are insisting upon having a school. Thirty Kunabi children, besides others, are ready to attend. All books, slates, and even a school building they are willing to provide. A teacher only is wanted. At another place the people have been obliged to go from their homes to relief work, taking the school children with them, for the times are very hard. They will all sleep at night under the stars without shelter, and the nights are cold; yet they have asked for a teacher to go with them and hold his school in camp. They will give him of their bread and make him a hut of grain stalks, and he will keep their accounts and be their friend. This is the simple life of village India. There are many places where the fathers had Christian teaching, where the school later had to be given up; so a generation has grown up almost in Hinduism, but with just enough Christianity left them to desire it for their children. What can be done for these?

By Rev. W. O. Ballantine, M.D., of Rahuri, in the Marathi Mission Report for 1907.

The Universality of the Gospel

We believe also in the world-wide adaptability of the gospel. As the elemental substances of human food — bread and water — are common symbols of nutrition in all the world, so this bread of life, this water of life, this essential message of God's love, contains apparently an answer to one of the primary intuitions of the heart of man. The gospel itself is, like bread, like water, like the light of the sun, a universal idea, which exists apart from any local adaptations, a race-word, from the heart of God to the heart of man. If we saw a disciple of Confucius

dying of starvation, with what confidence would we offer him bread and water, knowing that those elements of nutrition are related to all human bodies. Even so does the elementary substance of the gospel relate itself to that in man's consciousness which is fundamental, original, generic, racial.

By Rev. Charles Cuthbert Hall, D.D., in address on "The Beatific Vision."

Reaching the High Castes

In this tour I was surprised over and over again by the interest of the higher caste people in Christianity. At one village I was unable to go and preach the very first night after pitching my tent. The next day a deputation from the village waited on me to urge my coming that night. They said they would gather the people and then send me word, so that I would lose no time. When I was called and went to the place I found a large audience, the most attentive gathering that I have ever preached to in the open air. They listened most intently as I told them just what the Christian life meant to me and why I was so anxious to have them accept Christ. I came away convinced that there are men among the higher castes that are near the kingdom of God. Again in an adjoining village I was invited to come and meet the people. I was late in reaching the village and found over a hundred people waiting for me, with all arrangements made, so that I might speak to them. Most of them were from the village, of good caste. I spoke to them of the essentials of the Christian life. Native ejaculations interspersed throughout my talk showed interest and openness to the truth. After I closed, the leading agriculturist of the village, a well-to-do farmer, said to me: "That truth appeals to us. We cannot help believing it."

By Rev. Edward Fairbank, of Vadala, in the Marathi Mission Report for 1907.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

April 1. At New York, Rev. Henry Fairbank, of the Marathi Mission.

April 3. At San Francisco, Rev. and Mrs. Daniel C. Greene, D.D., of the Japan Mission.

ARRIVALS ABROAD

February 11. At Manila, P. I., Dr. and Mrs. Charles T. Sibley.

DEPARTURES

April 9. From New York, Miss Adelaide S. Dwight, returning to the Western Turkey Mission.

April 14. From San Francisco, Rev. and Mrs. John S. Chandler, returning to the Madura Mission.

BIRTHS

December 12, 1907. At Foochow, China, to Mr. and Mrs. George M. Newell, a daughter.

March 3. At Harpoot, Turkey, to Rev. and Mrs. Henry H. Riggs, a daughter.

March 12. At Matsuyama, Japan, to Rev. and Mrs. Charles M. Warren, a daughter.

March 18. At Esidumbini, South Africa, to Rev. and Mrs. Charles H. Maxwell, a son.

April 7. At Ahmednagar, India, to Rev. and Mrs. Robert Ernest Hume, a son, Robert Caswell Hume.

DEATH

March 16. At Baltimore, Md., Mrs. Charles Green (see page 214).

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The service of ordination of Mr. A. W. Staub to the gospel ministry and missionary work was held at the Second Congregational Church, Oberlin, Monday, March 2. The missionary circle was represented in the exercises of the occasion by Rev. R. M. Cole, of Turkey, who offered the invocation, and by Rev. H. B. Newell, of Japan, who gave the right hand of fellowship. The ordaining prayer was by

President King ; the charge to the minister by Professor Bosworth. An unusual number upon the program was a missionary address by Dr. W. E. Barton, of Oak Park.

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Many missionaries on furlough, who are needing rest and physical upbuilding, are finding most hospitable welcome and kindly and skillful treatment at the Battle Creek Sanitarium. Indeed, it is coming to pass that there is always quite a missionary party among the patients of that institution. Recent word from there revealed the fact that at that time there were in the company four of our American Board circle : Mrs. Brown, of Ceylon ; Miss White and Miss Case, of Japan, and Miss Griffith, of Constantinople.

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A special meeting of the Marathi Mission was held February 14, at which a loving and appreciative minute was prepared in memory of the late Rev. Edward S. Hume. Emphasis was put upon his signal service in the equipment of the high school in Bombay, in the securing of a new building for the Bombay church, and in the gathering and disbursement of large sums of money during the famine periods of 1897 and 1900. Tender messages of sympathy to the bereaved family in this country were included in this memorial from kindred and associates in India.

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A recent issue of the *Zornitsa*, published in Philippopolis, Bulgaria, pays tribute to the memory of Mrs. Fanny L. Bond, whose recent death, after a long missionary service in the American Board, is the subject of an editorial note in this number. The *Zornitsa* mentions her numberless ministries, particularly her medicines, by which she brought relief to thousands of unfortunate Bulgarians in Monastir and the district round about; it declares that she worked untiringly and heartily for them, many times even at the risk of her own life, and adds : "We love to believe that the historians of our nation will not forget what Mr. and Mrs. Bond did for our brothers and sisters in a time of greatest peril."

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Brewer, 1st Cong. ch.	16 14	
Cumberland Center, Cong. ch., Ladies,	17 00	
Hampden, Cong. ch.	5 18	
Orland, Cong. ch.	10 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 217.50 ; do., James P. Baxter, toward support D. C. Churchill, 200,	417 50	690 82

New Hampshire

Bethlehem, Cong. ch.	1 90	
Brentwood, Cong. ch.	10 00	
Concord, 1st Cong. ch.	119 39	
Gorham, Cong. ch.	10 00	
Hollis, Cong. ch.	2 00	
Keene, 1st Cong. ch., for Tirumangalam,	155 00	
Lakeport, W. C. Landis,	3 00	
Newport, Cong. ch.	17 54	
Penacook, Cong. ch.	14 51	
Rye, Cong. ch.	50 00	
Troy, Trin. Cong. ch.	13 90	397 24
Legacies.—Theresa B. Stanton, in memory of Levi W. Stanton, and to const. Henry W. Boutwell, H. M.		300 00
		697 24

Vermont

Benson, Rev. and Mrs. I. H. Childs, for day school, West Central African Mission,	20 00	
Brattleboro, Center Cong. ch.	50 00	
Bristol, 1st Cong. ch.	5 80	
Brownington, Cong. ch.	12 00	
Danby, Cong. ch., toward support Rev. E. A. Yarrow,	15 00	
Hartland, 1st Cong. ch.	18 50	
Lowell, Cong. ch.	7 00	
Ludlow, D. F. Cooledge,	20 00	
Newport, Cong. ch., toward support Rev. R. Thomson,	45 28	
Norwich, Mrs. C. R. Stimson,	8 00	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 16 ; Miss C. E. Townsend, 1,	17 00	
Saxton's River, Cong. ch.	15 00	
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow,	51 50	
Wells River, Cong. ch., toward support Dr. C. W. Young,	17 21	
Weybridge, Cong. ch.	13 55	315 84

Massachusetts

Amherst, South Cong. ch., 16.65 ; E. S. Hall, for Shao-wu, 50,	66 65	
Andover, Seminary ch., 350 ; Miss E. L. Ward, 1.25,	351 25	
Ashburnham, 1st Cong. ch.	36 78	
Ashby, Cong. ch.	8 30	
Berlin, Cong. ch.	9 50	
Beverly, Washington-st. Cong. ch.	10 00	
Boston, Old South Cong. ch., 859 ; Shawmut Cong. ch., 428.51 ; Union Cong. ch., toward support Dr. E. L. Bliss, 172.62 ; Highland ch. (Roxbury), 95.04 ; F. W. Dickerman, for Aruppukottai, 12.50 ; Miss M. E. Richmond, 5,	1,572 67	
Braintree, 1st Cong. ch., Friend,	3 00	
Brookline, Harvard Cong. ch.	209 49	
Cambridge, North-av. Cong. ch.	334 00	
Chelsea, Central Cong. ch.	18 58	
Colerain, Cong. ch.	6 00	
Concord, Trin. Cong. ch.	5 55	

Elmwood, Friend, 3 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 150 00
Grafton, Cong. ch., toward support Rev. E. C. Partridge, 42 68
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 100 00
Haverhill, Riverside Cong. ch. 60 00
Holland, Friend, 25
Lawrence, United Cong. ch. 20 00
Leominster, F. A. Whitney, 15 00
Medford, Union Cong. ch. 6 66
Merrimac, Friend, for Aruppukottai, 20 00
Middleboro, Central Cong. ch. 33 27
Millbury, 2d Cong. ch. 13 12
Monson, Cong ch. 2 79
Mt. Hermon, Wm. F. Nichols, 100 00
Newton, Eliot Cong. ch. 975 00
Newton Center, 1st Cong. ch. 142 06
North Attleboro, Trinity Cong. ch. 9 50
Northbridge, Rockdale Cong. ch. 15 00
North Brookfield, 1st Cong. ch. 39 50
North Hadley, 2d Cong. ch. 12 29
Petersham, A. D. M. 300 00
Plympton, Cong. ch. 7 50
Quincy, Park and Downs Cong. ch. 5 00
Reading, Cong. ch. 20 00
Somerville, Broadway Cong. ch. 36 81
South Acton, Cong. ch. 10 38
South Dartmouth, Cong. ch. 10 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 103 65
Springfield, Olivet Cong. ch. 17 45
Stoughton, Cong. ch. 4 60
Swampscott, Friend, 10 00
Taunton, Trin. Cong. ch. 200 27
Townsend, Cong. ch. 28 80
Turners Falls, 1st Cong. ch., for Paoting-fu, 21 00
Upton, 1st Cong. ch. 9 12
Walpole, 2d Cong. ch. 43 26
Waverley, Cong. ch. 35 49
Wellesley, Friend, 25 00
Westfield, 1st Cong. ch., Member, 10 50
Westhampton, Cong. ch. 25 00
Westminster, Mrs. Harriet Bailey, 2 00
Williamstown, Williams College, class of 1892, Chas. L. Roberts, toward support Rev. Geo. Allchin, 100 00
Winchendon, North Cong. ch. 48 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 150 00
Worcester, Plymouth Cong. ch., 39.49; Union Cong. ch., 27.85, 67 34—5,683 06

Legacies.—Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l, 80 00
Leominster, Miss Elizabeth B. Marsh, by Rev. Francis J. Marsh, Ex'r, 100 00
Northbridge, Mrs. Lydia A. Morse, by Chas. H. Searles, Adm'r, add'l, 2,400 00
North Falmouth, James Nye, income, add'l, 50 64
Walpole, Abigail Guild, by Frederick Guild, Ex'r, 1,000, Miss Clarissa Guild, by Frederick Guild, Ex'r, 2.50, 1,002 50
Waltham, Elizabeth Townsend, by Clarence F. French, Adm'r, 508 00—4,141 14

9,824 20

Rhode Island

Providence, Beneficent Cong. ch. 56 19

Young People's Societies

New Hampshire.—Acworth, Y. P. S. C. E., 5.62; North Conway, Y. P. S. C. E., 6.90 12 52
Vermont.—Orwell, Y. P. S. C. E., for Mt. Silinda, 20; Royalton, Y. P. S. C. E., 4.19; Waterbury, do., toward support Rev. J. X. Miller, 11.29; Wells River, do., toward support Dr. C. W. Young, 15, 50 48
Massachusetts.—Bedford, United Workers' Soc., Miss A. L. Hartwell, 6; Boston, 2d Y. P. S. C. E. (Dorchester), 50; do., Pilgrim Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 25; Holden, Y. P. S. C. E., 5.25; Lawrence, South do., for Shao-wu, 4; Millis, Mission Study class, for Sholapur, 6; South Framingham, Grace Y. P. S. C. E., 25; Springfield, Faith Cong. ch. Knights Militant, 5, 126 25

189 25

Sunday Schools

Maine.—Brewer, 1st Cong. Sab. sch., 15; Scarboro, do., 3, 18 00
Vermont.—Chester, Cong. Sab. sch., 10; Royalton, do., 2.70, 12 70
Massachusetts.—Attleboro, 2d Cong. Sab. sch., 3.77; Boston, Shawmut Cong. Sab. sch., 5.50; Chicopee, 1st do., 3.10; Fall River, Broadway do., 1.50; Leominster, Cong. Sab. sch. Prim. Dept., for work in Japan, 5; Northampton, Edwards Cong. Sab. sch. kindergarten, for Pang-Chuang, 5.77; Orange, Central Cong. Sab. sch., for Aruppukottai, 7.08; Somerville, 1st do., 5; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 37.76; Swampscott, 1st Cong. Sab. sch., 3.83, 78 31

109 01

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 40 00
Canton Center, Cong. ch. 20 00
Coventry, 2d Cong. ch., Mrs. R. M. Lillie, 10 00
East Canaan, Cong. ch., toward support Rev. B. K. Hunsberger, 8 18
East Norwalk, Swed. Cong. ch. 3 00
Fairfield, 1st Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hartford, Park Cong. ch., 98.54; B., toward support medical missionaries, 5, 103 54
Madison, 1st Cong. ch. 6 00
Mansfield, 2d Cong. ch. 11 25
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 121 09
Naugatuck, Mrs. Anna H. De Voir, 3 00
New Britain, South Cong. ch. 137 58
New Haven, Dwight-pl. ch., toward support Rev. W. S. Ament, 150; Davenport Cong. ch., 74.16; Howard-av. Cong. ch., 24.35; Geo. J. Merz, 10, 258 51
Norwich, Greeneville Cong. ch. 9 00
Salisbury, Cong. ch. 42 68
Shelton, Cong. ch. 23 03
Sherman, Cong. ch. 20 00
South Manchester, Cong. ch. 96 97
South Norwalk, 1st Cong. ch. 36 18
Taftville, Cong. ch. 40 10
Westchester, Cong. ch. 4 70
West Haven, 1st Cong. ch. 5 75
Wethersfield, 1st Cong. ch. 100 00
———, Friend, 100 00—1,250 56

Legacies.—Danielson, Rev. Luther H. Barber, by Rev. Clarence H. Barber, Ex'r, 1,050 00
Norwich, Abby Benjamin, by Eunice E. Stanton, 500 00—1,550 00

2,800 56

New York

Angola, Cong. ch. 5 00
Brooklyn, Central Cong. ch., 2,566.28; Puritan Cong. ch., 62.15; Flatbush Cong. ch., 48.92, 2,677 35
Canaan Four Corners, Cong. ch. 20 77
Ithaca, 1st Cong. ch. 100 00
Morrisville, Cong. ch. 27 00
Newark Valley, Cong. ch. 14 45
New York, Trinity (Tremont) Cong. ch., 13; Miss A. F. Rhoda, for Harpoot, 30; Miss H. S. Niles, 17.50, 60 50
Owego, Cong. ch. 8 00
Portland, 1st Cong. ch. and Sab. sch. 5 00
Saratoga Springs, New England Cong. ch. 10 00
Westmoreland, Cong. ch., Member, 10 00
Willsboro, Cong. ch. 19 50
Yaphank, Rev. F. E. Allen, 1 00—2,958 57

Legacies.—Greene, John Hammond, by Howard D. Newton, 213 16

3,171 73

New Jersey

East Orange, Rev. D. B. Eddy, for Madura, 100 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 152 10
Jersey City, 1st Cong. ch. 20 80
Little Ferry, Cong. ch. 5 00
Newark, Belleville-av. Cong. ch. 75 50
River Edge, 1st Cong. ch. 15 17
Upper Montclair, Christian Union Cong. ch. 112 30
Westfield, Cong. ch. 101 00——581 87
Legacies.—Newark, Miss Kittie Denison, 880 00
1,461 87

Pennsylvania

Bangor, Welsh Cong. ch. 5 00
Berwyn, J. C. Newcomb, 25 00
Philadelphia, Charles M. Morton, 100 00
Ridgway, L. 10 00
Scranton, Providence Welsh Cong. ch. 20 00——160 00

Ohio

Columbus, Mayflower Cong. ch. 28 53
Dover, Cong. ch. 18 13
Jefferson, 1st Cong. ch. 29 00
Kelloggsville, Cong. ch. 8 50
Lyme, Cong. ch. and Sab. sch. 21 82
North Fairfield, Cong. ch. 6 80
Oberlin, 2d Cong. ch. 27 93
Shandon, Cong. ch. 20 66
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7 50
Toledo, Central Cong. ch. 44 58
Youngstown, J. J. Thomas, for student, Foochow, 25 00——238 45

Virginia

Falls Church, Cong. ch. 12 58

Georgia

Atlanta, Marietta-st. Cong. ch. 2 00

Florida

Avon Park, Union Evan. Cong. ch. 18 04

Young People's Societies

NEW YORK.—Gasport, Y. P. S. C. E., 15; Massena, do., 5.75, 20 75
NEW JERSEY.—Newark, Belleville-av. Cong. ch., Young People's Union, for Aruppukottai, 7 50
OHIO.—Cleveland, Hough-av. Y. P. S. C. E., for Ing-hok, 20; Toledo, Birmingham do., toward support Rev. J. H. Dickson, 25, 45 00
73 25

Sunday Schools

CONNECTICUT.—East Canaan, Cong. Sab. sch., toward support Rev. B. K. Hunsberger, 5; East Hartford, 1st do., 11.51; New Milford, do., toward support Rev. J. E. Walker, 25; Plantsville, do., for school in Sivas, 8.37; Southington, do., 25.25, 75 13
NEW YORK.—Brooklyn, Willoughby-av. Cong. Sab. sch., 14.40; Syracuse, Good Will Cong. Sab. sch., 7.10, 21 50
NEW JERSEY.—Bound Brook, Cong. Sab. sch., for Japan, 30 00
PENNSYLVANIA.—Plymouth, Elm Cong. Sab. sch. 3 00
OHIO.—Cleveland, 1st Cong. Sab. sch., 11.78; do., Union Cong. Sab. sch., 10; Saybrook, Cong. Sab. sch., 3, 24 78
154 41

INTERIOR DISTRICT

Kentucky

Evarts, Cong. ch., 8.50; L. B. Wood, 5, 13 50
Williamsburg, Cong. ch. 5 00——18 50

Arkansas

Gravette, Mrs. Nettie W. Frantz, 1 00

Indiana

Winona Lake, Mrs. A. A. Young, 5 00

Illinois

Alton, ch. of the Redeemer, 47 04
Chenoa, Cong. ch. 7 00
Chicago, 1st Cong. ch., 29.98; Covenant Cong. ch., 6.64; E. Y. Woolley, toward support G. M. Newell, 25; H. M. Scott, toward support Rev. C. N. Ransom, 10; Geo. B. Willcox, for do., 5, 76 62
Clifton, Cong. ch. 1 55
Des Plaines, Cong. ch. 21 25
Edinburg, Mrs. M. E. Logan, for evangelistic work in Ceylon, 1 00
Galva, Cong. ch. 15 33
Geneva, 1st Cong. ch. 18 37
Glenview, Cong. ch. 4 00
Griggsville, Cong. ch. 9 16
Lamoille, Cong. ch. 12 42
Lexington, E. F. Wright, 5 00
Mendon, Miss M. C. Bray, 1 00
Princeton, 1st Cong. ch. 75 27
Strawn, Cong. ch. 3 00
Sycamore, Miss E. S. Wood, 10 00——308 01
Legacies.—Cambridge, H. G. Griffin, add'l, 10 00
Wyoming, Rev. Wm. Walters, by John W. Walters, Ex'r, 500 00——510 00
818 01

Michigan

Armada, 1st Cong. ch. 34 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 598 50
Grand Blanc, 1st Cong. ch. 11 00
Greenville, 1st Cong. ch. 35 00
Hillsdale, Mary Smith, 5 00
Otsego, Cong. ch. 11 95
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 17 00
Union City, Cong. ch. 14 50
———, Friend, of which 320 for Kustendill and 70 for general work, 390 00—1,116 95
Legacies.—Detroit, John S. Jenness, by Lucy A. Kelly and C. Isabella Goodrich, Ex'rs, 700 00
1,816 95

Wisconsin

Friendship, Cong. ch. 3 70
Menasha, Cong. ch., of which 6.66 for India, 54 00
New Richmond, Cong. ch. and Sab. sch., for Ing-hok, 14 00
Rio, Cong. ch. 10 00
Rosendale, 1st Cong. ch. 34 66
Viola, Cong. ch. 3 00
Whitewater, Cong. ch. 16 06
Wyocena, Cong. ch. 3 00——138 42

Minnesota

Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 106 00
Lake City, Cong. ch. 17 58
Minneapolis, 1st Cong. ch., toward support Rev. J. E. Merrill, 750 00
Sauk Rapids, James Bunn, 5 00
Spring Valley, 1st Cong. ch. 16 85——895 43
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l, 450 00
1,345 43

Iowa

Cedar Falls, Rev. O. Lowry, 15 00
Church, Cong. ch. 2 00
Dewitt, Cong. ch. 1 00
Eddyville, 1st Cong. ch. 3 50
Elkader, Cong. ch. 6 27
Gowrie, 1st Cong. ch. 5 00
Independence, Rev. W. S. Potwin, for work in North China, and to const. HIMSELF, H. M. 60 00
Le Mars, Cong. ch. 18 92
Magnolia, Cong. ch. 7 25
Primghar, Cong. ch. 5 50
Sibley, 1st Cong. ch. 17 14——141 58

Missouri

St. Joseph, Tab. Cong. ch. 113 06
St. Louis, Pilgrim Cong. ch., 96.80; Reber-pl. Miss. Soc., for Harpoot, 20, 116 80——229 86

South Dakota

Clear Lake, Cong. ch. 5 00
Lane, Union Cong. ch. 5 00
Tyndall, 1st Cong. ch. 15 00——25 00

Nebraska

Lincoln, Vine Cong. ch. 33 82
Santee, Pilgrim Cong. ch., Indian Women's Miss. Sewing Soc. 7 00
Wisner, Cong. ch. 5 00——45 82
Legacies.— Beatrice, Asher Miller, 200, less expenses, 199 80
245 62

Kansas

Olathe, Cong. ch. 8 51
Parsons, Cong. ch. 5 00
Partridge, Cong. ch. 19 50
Wichita, Fairmount Cong. ch. 9 00——42 01

Colorado

Pueblo, 1st Cong. ch. 2 51

Young People's Societies

ILLINOIS.— Chicago, Miss. Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 25; Crystal Lake, Y. P. S. C. E., for Aruppukottai, 5; Danville, do., for Pasumalai, 1.30; Jacksonville, do., for Shao-wu, 20; La Grange, do., 25; Naperville, 1st do., 10; Sandwich, do., 4.67; Waukegan, do., for Aruppukottai, 5, 95 97
MICHIGAN.— Clinton, Y. P. S. C. E., 5; Saranac, Jun. Y. P. S. C. E., .50, 5 50
WISCONSIN.— Orange, Y. P. S. C. E. 1 50
IOWA.— Davenport, Edwards ch. Y. P. S. C. E., toward support Rev. Geo. E. White, 15 00
NEBRASKA.— Lincoln, Butler-av. Y. P. S. C. E., 4; McCook, Y. P. S. C. E., for Harpoot, 10, 14 00
131 97

Sunday Schools

OKLAHOMA.— Drummond, Cong. Sab. sch. 5 50
ILLINOIS.— Griggsville, Cong. Sab. sch. 1 61
MICHIGAN.— Saranac, Cong. Sab. sch. 2 25
IOWA.— Ionia, Cong. Sab. sch., for Ing-hok, 2.34; Magnolia, Cong. Sab. sch., 5; Polk City, do., 5.44, 12 78
NEBRASKA.— Ogalalla, Cong. sab. sch. 2 15
24 29

PACIFIC DISTRICT

Washington

Columbia, J. L. 5 00
Dayton, 1st Cong. ch. 15 90
Meyers Falls, Cong. ch. 3 00
Pleasant Valley, Cong. ch. 30 00
Walla Walla, Olivet Cong. ch. 6 40
West Seattle, Cong. ch. 17 00——77 30

Oregon

Hood View, Cong. ch. 12 83
Huntington, Cong. ch. 5 00
Sherwood, Rev. J. Cowman, 5 00
Wilsonville, Mission Cong. ch. 4 00——26 83

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Campbell, Cong. ch. 17 80
East Highlands, J. B. Benton, 10 00
Lemon Grove, 1st Cong. ch. 20 00
Long Beach, F. C. Yeomans, 15 00
Los Angeles, 1st Cong. ch., 395; Plymouth Cong. ch., 100; J. M. S., toward support Rev. V. P. Eastman, 10, 505 00
Redondo, Cong. ch., for Aruppukottai, 30 00
San Luis Obispo, Cong. ch. 8 00——677 80

Young People's Societies

WASHINGTON.— Coupeville, Y. P. S. C. E. 7 00

Sunday Schools

WASHINGTON.— Edison, Cong. Sab. sch. 6 00
OREGON.— Huntington, Cong. Sab. sch. 5 00
CALIFORNIA.— Los Angeles, 1st Cong. Sab. sch., Baraca class, 18.25; San Luis Obispo, Cong. Sab. sch., 4, 22 25
33 25

MISCELLANEOUS

Canada

Granby, Rev. B. K. Black, 10 00
Montreal, H. W. Varnum, 25 00——35 00

England

Legacies.—South Liverpool, John Carow, by Messrs. Roosevelt & Son, add'l, 6 07

Italy

Florence, Friend, 50 00

Turkey

Salonica, Friends at Metrovitza, 9 08

Woman's Medical Mission, Jaffna

For expenses to December 31, 1907, including salaries of Dr. Curr and Miss Patten, 1,277 38

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,221 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 2,700 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 300 00

Additional Donations for Special Objects

MASSACHUSETTS.— Auburndale, Cong. Sab. sch., for Amanzimtoti Seminary, 16; do., Lasell Seminary Miss. Soc., for work, care Mrs. H. H. Riggs, 15; do., Rev. F. E. Clark, for work, care Rev. R. A. Hume, 10; Boston, Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Brockton, South Cong. ch., for work, care Rev. E. C. Partridge, 18.45; Cambridge, Isya Joseph, for pupil, care Rev. A. N. Andrus, 2; Lancaster, Friends, for use Miss C. Shattuck, 5; Lowell, Miss C. A. Lathrop, for Ponasang Hospital, 2; Ludlow, Margaret O. Kyle and sister, of which 12 for work, care Rev. R. S. M. Emrich, and 12 for blind children, Pang-Chuang, 24; Mill River, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 12.50; Newton Center, Friend, for pupils, care Rev. G. P. Knapp, 5; Northampton, Edwards Cong. Sab. sch., Mrs. Taylor's class, for Amanzimtoti Seminary, 4.11; Turners Falls, 1st Y. P. S. C. E., for pupil, care Rev. W. P. Clarke, 13.20; Winchester, 1st Cong. Sab. sch., for scholarship, care Rev. T. A. Baldwin, 30; ——, Friend, for schools in Ceylon, 100, 261 26
RHODE ISLAND.— Providence, Central Cong. ch., Ministering Children's League, for pupil, North China, 25 00
CONNECTICUT.— Georgetown, Umpanauge Mission Band, for pupil, care Mrs. W. P. Elwood, 20; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 435; Norwich, Broadway Cong. Sab. sch., for work, care Rev. Wm. Hazen, 25; do., Broadway Young People's Union, for pupil, care Rev. E. Fairbank, 15, 495 00

NEW YORK.—Brooklyn, Friends, through Miss A. E. Guion, for pupil, care Mrs. H. H. Riggs, 25; do., do., toward industrial farm, care Mrs. H. H. Riggs, 3.18; Hammondsport, L. D. W., for work in Ceylon, 1; Philadelphia, Cong. ch., for work at Ochileso, 7; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 23, 59 18

NEW JERSEY.—Glen Ridge, Cong. Sab. sch., Friends, for pupil, care Rev. T. F. Hahn, 10; Haddonfield, Mr. and Mrs. J. D. Lynde, for school in Ceylon, 50; Merchantville, 1st Presb. Sab. sch., for pupil, care Rev. R. M. Cole, 25; Morristown, Robert Carter, for pupil, care Dr. W. S. Dodd, 30, 115 00

PENNSYLVANIA.—Philadelphia (Germantown), Miss M. K. Montgomery, toward church building, care Rev. Thomas King, 60; do., Miss L. M. Harmon, for Ponasang Hospital, 5, 65 00

OHIO.—Cleveland, North Cong. ch. Cent-a-Day Band, for work, care Rev. J. X. Miller, 5.50; Lorain, 1st Cong. ch., Mrs. Louise M. Horn, for use of Rev. Paul L. Corbin, 10; Oberlin, Rev. I. W. Metcalf, for printing, care Rev. A. MacLachlan, 35; do., Oberlin Asso., for native helper, care Rev. Paul L. Corbin, 100; Ravenna, Cong. Sab. sch., for blind children, care Miss A. L. Millard, 8.50, 159 00

GEORGIA.—Atlanta, Miss M. L. Boynton, for work, care Rev. C. L. Storrs, 5 00

FLORIDA.—Avon Park, Union Evan. Asso., for pupils, care Rev. G. P. Knapp, 4 09

KENTUCKY.—Newport, Friend, for school in Ceylon, 25 00

ALABAMA.—Talladega, 1st Cong. Sab. sch., for pupils in Ceylon, 10 00

ILLINOIS.—Aurora, Young People's League, for native teacher, care Rev. F. E. Jeffery, 40; Chicago, Grace Cong. ch., Mr. and Mrs. Werner, for native helper, India, 10; do., do., Mr. Werner's Sab. sch. class, for do., 12.50; do., Miss Mary A. Roberts, for pupil, care Mrs. R. Winsor, 25; Evanston, Mrs. C. G. Davis, for pupil, care Rev. H. G. Bissell, 15; Oak Park, 2d Cong. ch., H. F. Sayles, for native worker in Africa, 10; do., 2d Cong. Sab. sch., for church building, care Rev. C. A. Nelson, 500; Wheaton, College ch., for native helper, care Dr. F. F. Tucker, 20; ——, Friend, for work in Japan, 2, 634 50

MICHIGAN.—Grand Rapids, Wallin Y. P. S. C. E., toward support S. L. Caldwell, 3 00

WISCONSIN.—Madison, Pilgrim Sab. sch., for work, care Miss H. E. Chandler, 5 00

NEBRASKA.—Fairfield, Cong. ch. Woman's Miss. Soc., for Bible reader, care Rev. E. W. Ellis, 35; Fairmont, Friend, for pupil, care Rev. I. M. Channon, 5; Hastings, Hans Hansen, for native preacher, care Rev. E. W. Ellis, 30, 70 00

KANSAS.—Wichita, Rev. C. M. Clark, for Talas Boys' School, 5; Winfield, J. M. Alexander, for schools in Ceylon, 100, 105 00

UTAH.—Salt Lake City, Phillips Cong. ch., for pupil, care Rev. R. A. Hume, 7.50; do., Phillips Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 7.50, 15 00

CALIFORNIA.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 100; Mills College, Miss M. B. Henderson, for native teacher, care Rev. G. D. Wilder, 30; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75; Ventura, do., for Umzumbe Home, 5, 138 75

CANADA.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Oxenden, Thos. Baldwin, for native preacher, care Rev. E. H. Smith, 30; Toronto, Western Cong. ch., for work, care Rev. G. G. Brown, 6, 86 00

FROM WOMAN'S BOARDS

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For work, care Miss C. R. Willard,	10 00	
For use of Miss S. W. Orvis,	2 00	
For use of Miss A. Fenenga,	3 50	
For pupil, Kortcha School,	40 00	55 50

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer*

For Bible-woman, care Miss E. M. Swift,	18 00	
For native teacher, care Rev. C. R. Hager,	50 00	
For work, care Miss M. F. Denton,	500 00	568 00
		2,904 28
Donations received in March,		36,336 89
Legacies received in March,		8,950 17
		45,287 06

Total from September 1, 1907, to March 31, 1908. Donations, $313,065.69; Legacies, $36,449.72 = $349,515.41.

Turkish Famine Fund

MAINE.—Portland, Friend, 3 00

NEW HAMPSHIRE.—Franklin, Friend, 1; Hanover, Rev. F. L. Janeway, 10; Manchester, A reader, 1, 12 00

VERMONT.—Fairfax, Mrs. E. S. Chamberlin, 1, and Mrs. M. S. Forsyth, 1,2; Pittsford, Woman's Miss. Soc., 11; Windsor, Emily J. McIndoe, 1, 14 00

MASSACHUSETTS.—Ashby, ——, 1; Beverly, Washington-st. Cong. Sab. sch. Prim. Dept., 5; Boston, L. P. L., 100; do., 2d Cong. ch. (Dorchester), 1; Brookline, C. A. Hopkins, 100; do., Geo. P. Davis, 5; Chelsea, A friend, 5; Chicopee, Mrs. S. Z. Pease, 5; East Bridgewater, H. Wade, 20; Enfield, Mrs. H. M. Smith, 25; Fall River, ——, 1; Lawrence, J. D. Hunter, 3; New Braintree, Mr. and Mrs. J. T. Shedd, 10; Newton, J. W. Davis, 20; Salem, A friend, 2; Whitinsville, Edward Whitin, 100, estate of Wm. Whitin, 50, and Miss A. L. Whitin, 25, 175; ——, Friend, 500, 978 00

RHODE ISLAND.—Providence, Rev. C. F. Luther, 1; do., C. H. L., 3, 4 00

CONNECTICUT.—Hartford, 1st Cong. ch., 75; Ivoryton, E. A. Northrop, 20; Middletown, Mrs. M. A. H. Bunce, 10; do., Miss I. M. Kingwin, 1; New Britain, through H. M. E., 30; New Haven, D., 10; do., Friend, 1; Norwich, E. S. G., 5; Plainville, Wm. Cowles, 1; ——, Two friends, 5, 158 00

NEW YORK.—Brooklyn, Mrs. M. L. Roberts and daughters, 16; Carthage, Mrs. S. L. Woodin, 1; New York, H. Michaelyan, 10, 27 00

NEW JERSEY.—Ocean City, Friend, 4 00

PENNSYLVANIA.—Philadelphia, W. S. How, 5 00

OHIO.—Akron, Rev. Joseph Torrey, 5; Shandon, Naomi Atherton, 5, 10 00

ILLINOIS.—Chicago, Miss S. B. Mathews, 2; Paxton, Mrs. J. B. Shaw, 5, 7 00

MICHIGAN.—Grand Rapids, Friend, 1; Olivet, Mrs. E. L. Mills, 1, 2 00

WISCONSIN.—Eau Claire, O. H. Ingram, 100 00

IOWA.—Cresco, Mrs. C. J. Marlin, 1; do., Friends, .50; Waterloo, Rev. E. P. Kimball, 1, 2 50

KANSAS.—Stafford, J. C. Mayos, 10 00

COLORADO.—Denver, Geo. Soule, 5 00

——, ——, 1 00

1,342 50

From Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North Cong. ch., toward support Dr. I. H. Curr, 100 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Expense

MASSACHUSETTS.—New Bedford, Carrie C. Howland, 10 00

OHIO.—Toledo, Lilie Johnson, 5 00

ILLINOIS.—Oak Park, J. E. Brown, 5 00

IOWA.—Des Moines, Friend, 50

20 50

Twentieth Century Fund

NEW YORK.—New York, estate of D. Willis James, 95,250 00